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# **BIOGRAPHIC SKETCHES.**



# BIOGRAPHIC SKETCHES

OF THE LATE

JAMES DIGGES LA TOUCHE, ESQ.

BANKER, DUBLIN,

Honorary Secretary to the Sunday School Society for Ireland, during  
Seventeen Years from its commencement.

BY

WILLIAM URWICK, D.D.



"The path of the just is as the shining light, that shineth more and more to the perfect  
day."—PROVERBS iv. 18.

DUBLIN:

JOHN ROBERTSON & CO., 3 GRAFTON STREET.

LONDON: SIMPKIN, MARSHALL AND CO.

MDCCCLXVIII.

210. f. 267



**DUBLIN :**  
**FORTEOUS AND GIBBS, PRINTERS,**  
**WICKLOW STREET.**

My dear Father was occupied in correcting the early proofs of this work during the last few weeks of his life. He left the Manuscript completed, even to the Preface and Table of Contents. A few days only before his death, as the proof-sheets lay before him, he committed to me the charge of conducting the book through the press: this I have done, and the volume now appears substantially as he left it. The sketch of character given in chapter xviii. will strike readers who knew my father as in many points appropriate to himself. Not many hours before he died, he repeated as a motto for his children the lines of Doddridge there quoted. *Dum vivimus vivamus*, in the Christian sense, was strikingly the motto of his life to its very close.

WILLIAM URWICK, JUN.

September 12, 1868.



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## P R E F A C E .

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**A** LONDON Banker has acquired distinction by the *extra*-professional work of writing a History of Greece, a Life of Plato, and able arguments on Logic and Philosophy. All honour to him for his high ability, attainments, and industry, and for the service he has thus rendered to the present and future generations of English-reading people.

The book now in the reader's hand contains "Notices" of a *Dublin* Banker, a Gold Medallist of Ireland's Trinity, and, therefore, a master in scholarship, and a thinker, too, who, before Mr. Grote left the Charterhouse School, London, had entered on *extra*-professional work as a Christian patriot and philanthropist, for engaging the benevolent energies of his country to make her population, from their childhood, "wise unto salvation," by teaching them the oracles of God.

All honour to this man of the past, as heartily as to the man of the present. Though occupied in separate spheres and widely different courses, the aims and toils of each must be judged worthy of the

worker's power. And we do not underrate Mr. Grote's projects and achievements—we cast not the semblance of a slight upon his well-earned laurel-wreath, when we pronounce James Digges La Touche's doing the nobler and more important of the two. For it bore directly upon the intellectual, moral, and social improvement of his countrymen, uplifting them in holiness and bliss, through fellowship with their Creator and Saviour, to immortality.

A few years ago, at the request of a Committee in London, I prepared a "Paper" on Sunday Schools in Ireland, to be read at a General Convention on Sunday School operations at home and abroad.

From my first coming to Ireland I had been aware, in some degree, of what was going on in that line of Christian activity. After eleven years' ministry in Sligo I became a resident in Dublin in 1826, shortly before Mr. La Touche's death. From the April following, I was for several years a member of the Sunday School Society's Committee, and occasionally went on its deputations. Thus I could not but know the deservedly high opinion entertained of him, and particularly what had been his value to the Society, and to the country in connection with it.

The references necessary for the preparation of the "Paper" before named re-awoke attention to him. It struck me as strange that there had not been published any record of his life and work beyond a short

obituary letter in a small religious periodical of the day. I said with myself—"This is just neither to him nor to others. Such a possessor of Christian goodness, and one who wrought so largely and persistently to advance it throughout the land, surely deserves a memorial which shall witness of him to its people."

I further mused—"Dublin is being studded with statues in honour of illustrious Irishmen. Why should there not be one in grateful respect and esteem for James Digges La Touche? The fund requisite might be reckoned on as easily forthcoming; few Sunday School Teachers or Scholars in Ireland would hesitate to contribute their shillings or pence towards the object. None can say, 'It is too late;' for Goldsmith's statue is but a short while erected, and for Burke's we have as yet only the pedestal on which it is to stand."\*

But I shrank from telling what was passing in my heart. And to assist me in keeping silent, I recollected Daniel xii. 3, and the "CIRCUMSPICE" for Sir Christopher Wren in St. Paul's Cathedral.

The question occurred—"Is there no possibility of letting the present race of Sunday School workers and others know more that would be practically useful to them, of what the good man was, than the most life-like statue ever could tell regarding him?"

\* This statue has been also recently erected.



An intimate friend of his, lately gone after him to the fellowship of the better world, expressed a strong desire that something in the shape of a Biography might be even yet forthcoming. His wish so expressed, and accompanied with promises of assistance, induced me to make the attempt. Through the confiding kindness of the family, I had placed in my hands, for use at discretion, a precious store of manuscripts, chiefly several volumes of carefully copied letters, &c., just such as a compiler would ask for, showing what had been the inward living reality of a devoted Christian man, who had passed away from among us.

Two reasons for hesitation appeared :—

In the first place ; the generation to which Mr. La Touche belonged is fast dying out, and the one now coming on the stage will care little for persons who are bygone, however excellent. But that will depend much upon whether wisdom or folly predominates among the new-comers. An example of goodness is, like precious metal, valuable in itself and for use, irrespective of the date at which it was first supplied. The gold from Ophir, in the days of Solomon, or that from Uphaz, in the time of Job, would, if forthcoming now, be as acceptable at the goldsmith's, the bank, or the mint, as that imported from Australia or elsewhere by the last arrivals. What shall we say of the great and far back-stretching

“cloud of witnesses” encompassing us in the Scriptures, whose latest biographies are nearly two thousand years old?

Secondly; though Mr. La Touche was a man of signal moral worth and usefulness in his day, he was not a very demonstrative man, or one of whom there is much to relate in the form of startling anecdote, daring enterprize, or pyrotechnic blazing-out of wit and genius, like a November night’s meteor-shower—things without which a writer can hardly hope for readers among the many in this sensation-seeking age. But for use in guidance, the steady shining light is preferable to the lightning’s flash, and the whispering still small voice to the loudest thunder-clap. And illustrations of quiet earnest godliness in private life may be particularly needed amidst our prevailing love of show. What is profession to principle? What is dress to vitality? “What is the chaff to the wheat? saith the Lord.”

I resolved to begin, and have now completed what I proposed. I have written in memory of one dead, that I might thereby minister to the highest welfare of many living.

More than forty years have passed by since what was mortal of James Digges La Touche was laid in the Garden of the Capuchins, not far from St. Patrick’s Cathedral, in the City of Dublin. He died when comparatively a young man. But he lived long

enough to establish for himself a name of precious fame in Ireland, while personal moral worth, combined with patriotic activity, which seemed to know no limit but that of power, are held dear among her people.

I have endeavoured to present a general view of Mr. La Touche's career from its beginning to its close, as what it truly was—"the path of the just"—as "the shining light." I also wished that he should be seen in the various phases under which he appeared in the different circumstances and engagements through which he passed. And I have sought to make him the frank exponent of himself, by quotations from his letters and other manuscripts. To enable the reader better to understand and appreciate his decidedly religious character, illustrations of truth—elements that formed the basis, strength, and rule of it—have been occasionally introduced.

As Mr. La Touche was, from early years, an example of earnest piety in devotedness to Christ, his life will prove a compensating study for young men, particularly those in our colleges, or embarked in professional or mercantile pursuits. The faithful Christian, walking humbly with God from day to day, cannot fail to be at home in communing with the spirit of one who, while "in the world" a man of education, position, and business activity, was "not of the world," but had his "affection set on things above." Earnest workers for others' weal will find

his heart beating in full accord with the same noble purpose, holding on continuously, yet punctual in all home duties, and prompt to meet every secular claim as one of the merchant princes of our city.

Superintendents and Teachers in Sunday Schools, with other friends of that good work, will naturally wish to obtain what knowledge they can of the man who is often spoken of as the "Raikes of Ireland," for the service he rendered to the sacred employment in which they are interested. The Appendix to the volume will give them information as to its origin and progress in the country generally.

Some will be attracted to the following "Notices," as bringing them again into converse with "a beautiful specimen of the Christian gentleman" whom they once knew, and for their knowledge of whom they are grateful as a "privilege" that has been profitable to them ever since.

Indeed, I think the instances must be rare in which intelligent men of every class will not be better prepared for waging and winning the great battle of life—"the good fight of faith"—by making themselves acquainted with the late excellent, honoured, and eminently useful, JAMES DIGGES LA TOUCHE.

Besides the interest which attaches to himself personally may be mentioned his Huguenot ancestry, the state of religion in Ireland at his entrance upon life, the share he took in the advancement of Evangelical

truth, the great questions of domestic and national education on which he deeply thought, and the various Christianizing and philanthropic projects in which he took part, in addition to what was emphatically his life-work—the Secretariat of the Sunday School Society. Upon these points more or less that may be relied on will be found in the volume, together with allusions to some of his worthy fellow-workers, and to the peculiar circumstances of his times.

So far as my book is what it ought to be, and succeeds for its purposes, I shall write, as Mr. La Touche's father did in his office journals while British resident at Bussorah,

*Taus Beo.*

MARCH, 1868.

BIOGRAPHIC NOTICES  
OF  
JAMES DIGGES LA TOUCHE, ESQ.

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CHAPTER I.

HIS ANCESTRY AND PARENTAGE.

---

THE Founder of the well-known La Touche family in Dublin, was, by birth, of noble rank in France, and in religious profession a Huguenot or Protestant.

His name was David "Digues," afterwards altered to "Digges." The principal estate of the family was "La Touche," situated in the county Le Blessois, near Blois on the Loire, about a hundred miles south-west of Paris. Hence the style "Digues Seigneur de La Touche," as another branch of the family from another property had the style of "Digues Seigneur de La Brosse."

The above David Digues de La Touche was born in 1671. His father died about eight years after-

wards. His eldest brother, Paul, conformed to the Roman Catholic Church, held a commission in the army, and was in much favour with the King, Louis the Fourteenth.

In his zeal for the Church, that weak and bigoted monarch allowed the Edict of Nantes, the Magna Charta of Protestant liberty in his realm, to be for many years outraged with impunity. At length, in 1685, he formally revoked it. This let slip the dogs of war against the Protestants. Numbers of them had previously fled the country, among whom was David's uncle, Louis Dignes Seigneur de La Brosse, who settled in Amsterdam. It was now almost impossible to remain in France professing the Huguenot faith. Bloodshed and spoliation were the order of the day. The seaports were narrowly watched to seize fugitives. Protestant properties were confiscated, and conferred upon votaries of the Church. Those of Dignes de La Brosse, with some that belonged to the La Touche branch, were given to Paul. France was impoverished by the destruction or exile of her best citizens; but the nations which gave a home to the refugees were enriched. Switzerland, Germany, Holland, England, and Ireland, were severally thus honoured and blessed.

In the memorable year 1685, the youth, David Dignes, attained the age of fourteen. From some cause, probably the death of his mother, he had

been while a child under the care of an aunt, who took him with her in her wanderings to avoid danger from persecution, and whose property was by royal authority afterwards transferred to his brother Paul. By his influence at court Paul had obtained for David a cadetship in the honourable corps of Gentlemen of Valenciennes, then under the command of Chevalier Montefrey. He promised to supply all that David required for advancement in the profession, and no doubt presumed that his young brother would follow the course he had himself taken in religion. But in this he was mistaken.

David was pondering this grave question much more calmly and earnestly than might be expected. Few youths, at his time of life and with his prospects, would think of allowing scruples as to religious matters to interfere with their secular advancement. But the year 1686 had hardly commenced before David's reasoning and convictions had settled him in the resolve to hold by the faith of his fathers, and escape to his uncle in Amsterdam. He found means of making his intention known to his aunt, who warmly cheered him on, sent him a present of a Bible, and supplied him with a hundred crowns in gold to defray the expenses of his journey. The Bible is still preserved.

On a beautiful spring morning, the 26th of April, David left the citadel, with the Bible and some



family papers in his pocket, and the gold deposited in his vest. He went forth as if for a walk, to breathe the refreshing air of the country. No one, except himself and his aunt, was aware of his purpose, but it was—never to return.

Having gone a few miles on the road, it occurred to him that his uniform might excite suspicion. He therefore exchanged dresses with a countryman he met, and again hastened on as quickly as he could. Becoming exhausted, he sat down to rest himself. To his dismay he found that though he had the Bible and papers safe, he had, in the hurry of parting with his uniform, forgotten to take his purse containing the gold pieces out of the vest. It was, however, useless to think of recovering them, and he had only to trust Providence and obtain subsistence on his way as best he could. Of course his journey was on foot.

That the cadet had disappeared was soon known in the citadel at Valenciennes, whose commander lost no time in giving intimation of it to Captain Paul Dignes de La Touche, then with his company in garrison at Ypres. Assuming that David had taken the route for Holland, Paul at once started in pursuit, and was confident of overtaking him at Brussels. That hope proved vain. The youth had left the city before Paul reached it, and the latter gave up the chase. The King compensated him for

the loss of his brother by handing over to him his brother's property.

Meanwhile David, as he neared the frontier, grew more buoyant. He forgot privation and fatigue. The soil he trod fled from beneath his feet. With an elasticity of spirit which made him next to aerial, he cleared at a bound the line which separated the priest-ridden from the Protestant territories. He was safe!—he was free! Before him is Amsterdam—the refuge city—and its gates are open to receive him.

But, though in Amsterdam where his uncle, Louis Dignes de La Brosse, resided, David had never seen him, nor was he aware in what part of the city he was to be found. This caused delay and perplexity.

While sitting on the steps at a hall-door—or strolling across a square—humming a Huguenot tune, he was suddenly accosted by an elderly gentleman whose figure, look, and manner, struck him as peculiar. The following conversation ensued between them.

*Gentleman.*—"Are you a Frenchman?"

*David Dignes.*—"Yes, sir."

*Gent.*—"What is your county?"

*David.*—"Le Blessois."

*Gent.*—"Where were you born?"

*David.*—"At the Chateau de La Touche, near Mer le Blessois."

*Gent.*—"Are you a Protestant?"

*David.*—"Yes."

*Gent.*—"What are you doing here?"

*David.*—"Nothing yet; I am only just arrived."

*Gent.*—"What do you intend to do?"

*David.*—"Whatever my uncle wishes."

*Gent.*—"Who is your uncle?"

*David.*—"Louis Dignes de La Brosse, and I am looking for his house."

*Gent.*—"Come with me, my child, I will show it to you."

As they went together, the youth, being further questioned, explained his adventures. On reaching the house the gentleman said to him, "You have not presumed too much on the affection of your uncle; and if you conduct yourself as you ought, you will experience from him a father's kindness. I speak freely; *I am your uncle*. Remain here. I will interest myself about you."

Here was a singular concurrence of circumstances. Some will recognise the hand of God in it, as doubtless did the young man himself and his Huguenot friends.

The uncle did as he had said. He made arrangements by which the youth completed his military education. On the raising of Cailamotte's Huguenot regiment, under William Prince of Orange who became King of England, David obtained a commission

in that distinguished corps ; and in three years after his flight from France, namely in 1689, he came over with it for service in Ireland. The regiment was engaged at the Battle of the Boyne, and contributed much to the victory, first, under its own commander, Cailamotte, and, when he was killed, under the famous Duke Schomberg, who also fell. Mr. Dignes is reported to have behaved gallantly on that occasion, and in consequence acquired promotion. The issue of that battle was the flight of James and the settlement of William on England's throne.

When the war was ended, the regiment, which contained few below the rank of gentlemen, was disbanded in Dublin. No pension was allowed to the officers or men, nor had they any other reward for their services except their pay to the day of their discharge. Thus suddenly were they left to shift for themselves, strangers in a strange land, where bad government and war of all kinds had spread distraction, poverty, and ruin wide.

Mr. Dignes La Touche was barely of age when this crisis occurred. But he proved it "good" to have "borne the yoke in his youth." The changes and struggles through which he had passed, had trained him for wisely and bravely meeting his present exigencies. He had the fear of God, some knowledge of the world, and a hearty valorous *will* prompt to do the right steadily and well, whatever it might be.

Though born to rank and wealth, he had sacrificed both for Christ, and was prepared now to secure an honourable subsistence by honest industry. Having a little money, he and another Huguenot established a silk, poplin, and cambric manufactory, articles which were soon produced in high perfection and acquired celebrity. For the sale of them a shop was opened in High Street.

Many of his countrymen had to visit the provinces with the view of ascertaining eligible places of settlement. They left with him what money and other valuables they had, beyond what was required for travelling expenses, that it might be in safe custody till their return. Thus a considerable amount of property came into his hands. As trade revived in Dublin, capital in cash was called for, and there being no banks to afford accommodation, Mr. Dignes La Touche was induced to make advances on good security, at a reasonable interest, out of the funds entrusted to his charge. By this means the money brought a profit to his friends, and the community at large was benefited. He also opened a correspondence for monetary transactions in London and elsewhere. By his great ability, his transparent probity and unselfish generosity, his discernment, discretion, punctuality and courtesy, he gradually won to himself general respect and good-will. At the end of the century it was believed that he had realized *ten*

*thousand pounds*—a sum equal in those days to six or eight times that nominal amount in the present day.

So began the first permanent banking establishment in Dublin. Mr. Dignes married a Dutch lady. When his eldest son had reached a competent age, he was admitted as a partner in the monetary portion of the father's business, carried on in High Street; but in 1735, the banking concern was removed to handsome premises which had been erected for it in Castle Street, where it has been uninterruptedly conducted by members of the same family till now, stable amidst all changes, and honoured wherever known. Ten years afterwards, its worthy and successful founder suddenly finished his earthly course. On the 17th of October, 1745, he was found upon his knees in the Castle Chapel—*dead!*

“Thus ended the remarkable and useful career of David Dignes des Rompieres or de La Touche, at the age of 73 years, 4 months, and 2 days, whose memory, after a lapse of ninety years, is still honoured in his second or adopted country.”

This testimony concludes a brief memoir, of which the foregoing pages contain the substance, prepared by one of his descendants in the year 1835. The circumstances of his death speak well for his devoutness towards God. An illustration of his charity towards men is supplied on another authority:—“He

\* Gilbert's “Streets of Dublin.”

was a humane and charitable man. It is said that in his old age he never went out without having his pockets filled with shillings, which he gave to the poor. On its being represented to him that if he gave to all who asked of him, he would be assisting unworthy objects—"Yes," he replied, "but if my shilling falls *a propos* once in ten times, it is enough." While we admire this giving freely, we may believe that a more discriminating care in bestowing would have done a much greater amount of good. Our "love," in that form as well as every other, is to "abound in knowledge and in all judgment;" stewards are to be "wise" as well as "faithful" in the discharge of their trust.

On the death of David Dignes de La Touche, his elder son, David, became sole proprietor of the Bank, and his younger son, James, succeeded him in the poplin, &c., trade, which also had proved a most prosperous undertaking. By an arrangement between the two brothers it was agreed that the elder should drop the patronymic "Dignes," and take "La Touche" only as his surname, while the younger took that of "Digges La Touche." A grandson and namesake of the latter, James Digges La Touche, is the subject of the biographical notices in the after portion of this volume.

Mr. David "La Touche," the elder of the two brothers, had three sons, all of whom became partners

with him in the Bank, under the title of "David La Touche and Sons." In 1753 he purchased the estate of Ballydonough, near Delgany, in the County of Wicklow, on which he built a mansion, planted a domain, and changed the name most appropriately to "Bellevue." He bore through life a very high character, though he interfered little in public affairs. To the charitable institutions of the day he was a large contributor, and is spoken of as having sent "friendly donations" for the relief of distress on the Continent and in the West Indies. He had a genial disposition and a truly noble spirit—was widely known and esteemed. Nor was he backward to acknowledge that his distributions for others' good were of an abundance which God had given to him. He died in 1785, at the advanced age of eighty-one, and was buried at Delgany. The present church, erected by his youngest son, Peter, who succeeded him in the Bellevue property, contains a splendid piece of sculpture, by Hickey, "sacred" to his memory, with an honouring inscription. A silver medal was struck in testimony of his worth.

David, the eldest son of the above, had Marley, near Rathfarnham, as his country residence. He was made a privy-councillor, sat in Parliament for Belturbet, and exercised much influence in the general questions of the city and country, besides taking an active part in benevolent institutions.



John, the second brother, lived on his estate at Harristown, in the County of Kildare, and became member for that county in 1798.

The third brother, Peter, already named as coming into possession of Bellevue, added greatly to its extent and improvement. He purchased the Luggelaw estate, and another, containing mines, in the County of Leitrim, which county he represented in Parliament. His hospitalities at Bellevue\* were on a

\* The following letter by the well-known Alexander Knox, who became a frequent guest at Bellevue, to Miss Stedman, of Shrewsbury, shows the estimate he formed of this lovely spot. Mr. Knox had been on a visit with the Rev. Thomas Stedman, the respected Vicar of St. Chad's, in that town. The "Hawkstone" mentioned is the seat of the Hill family, and one of the "lions" of the county.

"Bellevue, County Wicklow,  
"September 16, 1803.

"MY DEAR MISS STEDMAN—

"I write to you at present from one of the most charming places in the British empire. Hawkstone I should soon be tired of; as notwithstanding the fine view from the column, its striking objects are chiefly within itself. But here, the place itself is not only finely diversified, but the prospects are sublime. Within the grounds is one of the most picturesque valleys I ever saw, accounted among the great objects of this romantic country; it is formed by a double range of high hills, to which continued foliage gives every possible advantage. On one side the horizon is formed by the sea between Ireland and England, with a very extended view of the Irish coast, terminated by a noble bay, and a headland furnished with a lighthouse. On the land side the prospect of a diversified and picturesque country is bounded by a range of mountains, among which two are remarkable for their form, being

munificent scale, and always conducted with an appreciation of educated intelligence and the sacred claims of religion. His charities were not less free.

Early in the century, the formation of a national bank had been attempted, but the design failed. It

both of a conical shape, and from thence called the two Sugar-loafs.

"In short, I never saw, altogether, a more finely situated place. And great wealth has enabled its owner, Mr. Peter La Touche, to add to it every kind of decoration which good taste could approve, and some which visitors are surprized by. Among the rest is a continued greenhouse—so long as to form a considerable walk—furnished with a multitude of exotics, and spreading out into little shrubberies of lemon and orange trees, palms, and other tropical productions of vegetable nature. Of the curiousness of this structure you may have some idea when I tell you, that when Mr. Edmund Burke was last in Ireland, and on a visit to this place, as Mrs. La Touche was leading him on through this same glass walk, he exclaimed, 'Oh, ma'am, this is absolutely the Arabian Nights Entertainments!' (meaning a scene like those in that book,) 'I beg you'll allow me to call my servant to see it.'

"Such is the place where I have been walking, just before I sat down to write. Of course you'll allow that if place could make me happy, I must be happy here. And the fact is I am happy; but not because the place is a fine one; a much better reason is that the owners of the house are lovers of goodness to a degree rarely to be met with in their station.

"This is the second visit I have paid here, and I never met with any in whose acquaintance I have found more real satisfaction, &c.

"Believe me, your affectionate friend,

"ALEX. KNOX."

The "valley" mentioned in the above letter is, I presume, the "Glen of the Downs," through which there was then no public road separating the opposite height from the demesne.

was renewed in 1782, and was successfully carried out, chiefly through the counsel and co-operation of the Messieurs La Touche. At their recommendation two gentlemen were sent to London, to obtain full information respecting the mode of business in the Bank of England. In June of the year following, the Bank of Ireland was established by Act of Parliament. To render the enterprise more secure, Mr. David La Touche was elected Governor for the first three years, and his brothers John and Peter were placed on the Direction.

Mr. James Digges La Touche, the second son of the Huguenot, besides holding rank as one of the merchant princes of the city, occupied himself much in discussions upon public matters. He gave himself with great ability and zeal to vindicate what he considered the rights and liberties of the community and country, against encroachments by persons in power and by measures of the English Parliament. A widely different policy is at present pursued towards Ireland, from what was not seldom resorted to in those days. One of his publications, entitled "Observations on the Embargo lately laid on the Exports of Beef, Pork, and Butter, from Ireland," may be judged keen and severe. But how would Irish patriots feel—and what would British patriots think—if a minister of the Crown now counselled a decree prohibiting such exports from our shores?

Mr. Digges La Touche had five sons. The eldest went to Jamaica, where he married, and died leaving no family. The second, David, became curate of Delgany. William was the third ; of him more immediately. Theophilus died unmarried ; and Peter was a partner in the Bank.

Mr. William Digges La Touche was born in the year 1746. He made such progress in his education that, when only eighteen, he accompanied a Mr. Moore in the capacity of "writer," on that gentleman going out to Bussora as British Resident there. The place contained a population of some fifty thousand. It is situated near the head of the Persian Gulf. It was the principal mart or highway of trade between the East Indies and Eastern Europe. Both the Dutch and English governments had official representatives there, whose position was one of much responsibility and influence.

For some time the situation was sorely testing to young Digges La Touche's spirit and principles. Negligence in other persons often laid on him more than double duty. The "Sabbath rest" was unknown. Vice and dishonesty prevailed around. There was no Christian public worship, nor was there any pastor, or other friend, who could counsel him and cheer him to steadfastness in the good and the right way. He had in his childhood been taught the elements and habits of Christian piety ; but year after year now in

maintaining them, he had to stand alone. After long holding fast his integrity, he succeeded to the office of "Resident" himself, which change, though it brought no religious advantages, made him his own master, and gave him better opportunity for managing matters according to his views and for exercising useful influence in the place. It is unnecessary to say that his conduct was most honourable to himself and the nation he represented, gave satisfaction to the widely-differing and often conflicting parties between whom his engagements lay, and won for himself the special gratitude of the Arab population. Of the last-named we have the recorded testimony of Major John Taylor of the Bombay Establishment. On page 302, volume ii., of his "Journey from England to India, in 1789, by way of Aleppo and over the Great Desert of Bussora," he writes:—

"No man ever deserved better at the hands of the Arabs, or was more highly respected and esteemed amongst them, than Mr. La Touche. His wonderful humanity and boundless generosity to the unhappy captives of Zebur"—a town about twelve miles west of Bussora—"had gained him their warmest affection. When Bussora was besieged by the Persians, he sheltered within his own walls and under the English flag, the principal people with their wives and families. And when the miserable inhabitants of Zebur, according to the custom of the Persians to persons taken in war, became the slaves of their opponents,

he ransomed them without distinction at his own expense."

It must have been gratifying and assuring to Mr. Digges La Touche's friends, that during the twenty years he was absent in the East, his correspondence with them was regularly kept up, and breathed warm affection towards them without interruption or abatement. His letters also contained expressions and allusions which showed that he continued inwardly mindful of God. When he once more reached Dublin, it was observed that his office journals, besides having been kept with rigid accuracy, frequently recognised the goodness of Divine Providence towards himself, and that his manners had in no degree suffered from his Oriental habits of life. Among other treasures, he brought home with him a case of valuable manuscripts, collected in the East, which he presented to the Library of Trinity College, where they are preserved still.

Not long after his return, Mr. Digges La Touche became united in marriage with Miss Grace Puget, daughter of John Puget, Esq., the eminent London Banker, whose establishment was the medium of monetary transactions between the British Government and Ireland. The Pugets were, as the Digges La Touches, a Huguenot family. One of them distinguished himself in the service of his adopted

country, and rose to the rank of Admiral in the British Navy.

Mrs. William Digges La Touche, besides her attention to domestic duties, was much engaged in works of general benevolence. That in which she was most interested was the "Magdalen Asylum," in Leeson Street. Through many years she devoted to it her unwearied and effective attention, long working for it in conjunction with Lady A. Denny, and then filling the honourable—but in her case not *merely* honorary—position of its Vice-Patroness.

To return to Mr. William Digges La Touche. He became a partner in the Bank, built the house in Stephen's Green now occupied by his grandson of the same name, and purchased the mansion "Sans Souci," situate between the Blackrock and the Stillorgan roads, as a country residence.

The Bank, about the middle of the last century had, on application, accommodated the Irish Government in an emergency, with a loan of £20,000; but afterwards declined a second application for the same amount without security for repayment, which was not forthcoming. The year 1798 was one of deep anxiety to the nation. The Treasury was in extremity. Voluntary subscriptions and advances of money were presented by the loyalty of the country, to supply the Exchequer with cash for necessary present outlay, including the pay of troops engaged for its

defence against rebellion and threatened invasion. It is curious to see the long lists of contributions which appear in the newspapers of the day, from persons in all quarters, offices, ranks, professions, and occupations. The list for Dublin was headed by "The Right Hon. David La Touche and Company" for £2000 a-year while required, and an "advance" of £2000 more at once. On a requisition signed by eight proprietors of the Bank of Ireland, a meeting was called, which voted an advance of £20,000. The first four names affixed to the requisition were David La Touche, Peter La Touche, William Digges La Touche, and Peter Digges La Touche.

After some sixteen years of wedded life, spent in the enjoyment of all earthly blessings, including a larger than common share of domestic joys, and highly regarded by the public notwithstanding the variety and strength of party spirit in those conflicting times, Mr. William Digges La Touche was unexpectedly removed to another world. On Monday, the 6th of November, 1803, while attending a meeting of gentlemen in the Exchange, and when on the point of rising to address them he was arrested by an attack of apoplexy. He was forthwith removed to his house in the Green, and the best medical aid obtained; but he never recovered speech or apparent consciousness, and died the next



morning. Falkner's Dublin Journal of the Monday following contains this obituary record :—

“Died, on Tuesday morning, at his house in Stephen's Green, William Digges La Touche, Esq.—a man whose life was a continued scene of unsullied purity and Christian virtue; in whose bosom charity, delighted, dwelt; by whom the widow's tears were wiped away, and the orphan's sorrows stilled; whose universal benevolence was ever active in pouring oil into the wounds of affliction, and binding up the care-worn heart. Possessed of an ample fortune, acquired in a foreign clime by strict uprightness and with the poor man's blessing, he considered it as a boon from Heaven, and so applied it that, whether in his native land, in the West Indies, or in Arabia's sands, the name of La Touche shall be remembered with gratitude and love, while mercy and true Christianity (to whose blest abodes his spirit hath departed) demand the tribute of thankfulness and praise.”

A funeral sermon was preached in Monkstown Church on the Sunday after his death, by the Rev. James Dunn, then Chaplain of the Magdalen Asylum, a connexion of the family, and his pastor. The published portion of the discourse fully bears out in detail the record to his personal and public worth quoted from *Falkner's Journal*, together with intimation that the deceased had long before expressed how much he was indebted for his knowledge of religion to his mother's early instructions. The preacher also states his confidence that Mr.

Digges La Touche, instead of being proud of his virtues, humbled himself before God as a sinner, pleaded not his own merits, but those of the Redeemer, and looked to the blood of Christ to wash out all his offences for ever; a testimony the more gratifying as in those days the light of life shone dimly, if at all, in most Protestant pulpits, and evangelical truth was comparatively little known or cared for by the Protestant people.

## CHAPTER II.

### HIS CHILDHOOD AND EDUCATION.

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**J**AMES DIGGES LA TOUCHE, son of William and Grace Digges La Touche, was born at their residence 34 St. Stephen's Green, Dublin, on the 28th of August, 1788.

His mother used to say that "he was from the first a child of great promise." His early filial affection and mental activity were shown by the following incident. When very young, on coming to say his lessons to his mother, he would not unfrequently bring prepared double the quantity she had prescribed. After repeating the whole, he would put his finger at the end of the former portion, and, looking up to her, would say, "Mamma, I learnt down to *that* because you desired me;" and then, removing his finger to the end of what he had learnt besides, he would add, "And, Mamma, I learnt *this* to *please you*."

When about seven years old, he attended a boys' day-school in the neighbourhood, an arrangement which united for him a continuance of parental home

supervision, with a gradual initiation to the intercourse and competitions of general social life. By a letter, to be afterwards quoted, it will appear that committing portions of the Holy Scriptures to memory was included among the advantages he derived from his mother's care and tuition.

On leaving the day-school he was placed as a boarder at a then celebrated classical seminary at Rathmines, under the mastership of a Dr. Barry, who prepared young gentlemen for entrance into college. It was situated not far from what is now called Palmerston Gate. A gentleman tells me he remembers it well, by the circumstance that a considerable stir was made about it on one occasion when he was a child, in consequence of a party of military having been marched to it from the city, to quell insubordination among the scholars, who, for a freak or under provocation, had barred out the master. This, however, may have been somewhat later than James Digges La Touche's school days. He acquitted himself with much credit there. When the time for his removal came, his mother requested that her son should be allowed to entertain his fellow-pupils at a farewell breakfast. The Doctor at first gravely hesitated, but after a while yielded, saying that, "although such a request had never been granted before, Master Digges La Touche had conducted himself so much to his satisfaction, that he

was induced to make his case an exception to the rule, begging it to be understood, however, that his allowing it in the present case was not to be taken as a precedent for others." Nor did the Doctor himself grant it in a second instance.

By the entrance registry of Trinity College, Dublin, it appears that "James Digges La Touche, son of William Digges La Touche, entered as a Fellow-Commoner, on the second day of October, 1808, at four minutes past Twelve o'clock,"—the statement "at four minutes past twelve o'clock" signifying that he had won the fourth place at the entrance examination. A truly honourable position it was, to be taken by a youth who had only about a month before completed his fifteenth year.

But this brilliant beginning of the youth's course at the university, was soon overcast and shrouded by a sore domestic calamity. Five weeks had not passed from the entrance examination day, when his father, Mr. William Digges La Touche, while attending an important meeting in the city, was seized with apoplexy, and died without recovering consciousness.

His mother was now a widow, and James with his brothers and sisters, fatherless children. The shock to her must have been all but crushing, finding herself suddenly, without previous warning, bereft of her dearest earthly trust and companion, and having as suddenly devolved upon her the whole

care of such a family. But, "a Father of the fatherless and a Judge of the widows, is God in His holy habitation."

James's position, as the senior in the group who now gathered round his mother as their only surviving parent, came to be one of importance to her and to them, as well as to himself. It is related that he obtained the manuscript of the sermon preached on the occasion of his father's death, and read it to his brothers and sisters. The mention of this suggests an interesting and affecting picture. It spoke well for the boy's sense of propriety, and we might infer that there was in him then "some good thing towards the Lord God of Israel." It was admirable for the occasion. He had stood at his father's grave as chief mourner. He, no doubt, had been present when the sermon was delivered. And it was thus that he first showed himself in his place as the eldest of the fatherless ones, prepared to be an example and guide to the rest.

His father's sudden death appears to have caused the delay of a year in the actual commencement of his College course. Though he entered in October, 1803, there is no record of his passing a Term Examination until January, 1805. The interval was doubtless taken up with considering and settling important arrangements in family affairs rendered necessary by the unexpected death of his father.

His own case, as the eldest son arriving at an age when counsel and oversight in preparation for approaching manhood, called for special attention. To secure for him kind and wise supervision and full employment while prosecuting his studies in Trinity, it was fixed that he should spend a portion of each day as a clerk in the Bank.

When once fairly at work in College, his progress there may be pronounced, throughout to the last, a splendid success. As the best possible evidence of this, I insert the results of his Term examinations as they stand in the College records.

1805, Hilary,	<i>Valde Bene in Omnibus.</i>
„ Easter,	3 <i>Valde Bene</i> ; 1 <i>Bene.</i>
„ Trinity,	<i>Valde Bene in Omnibus</i> , and Premium.
„ Michaelmas,	<i>Valde Bene in Omnibus</i> , and Certificate.
1806, Hilary,	<i>Valde Bene in Omnibus</i> , but lost Premium by a “cut.”
„ Easter,	<i>Valde Bene in Omnibus</i> , and Premium.
„ Trinity,	<i>Valde Bene in Omnibus.</i>
„ Michaelmas,	<i>Valde Bene in Omnibus</i> , but lost Certificate by “cut.”
1807, Hilary,	<i>Valde Bene in Omnibus</i> , and Science Premium.
„ Easter,	<i>Valde Bene in Omnibus.</i>
„ Trinity,	<i>Valde Bene in Omnibus</i> , and Classics Premium.
„ Michaelmas,	<i>Valde Bene in Omnibus</i> , and Science Certificate.

1808, Hilary,	5 <i>Valde Bene</i> , 1 <i>Bene</i> , and Science Premium.
„ Easter,	<i>Valde Bene in Omnibus</i> .
„ Trinity,	THE GOLD MEDAL.

At that time there was only one Gold Medal awarded among students of the same standing. It was not given as won by success in a competitive examination for it, but it belonged as a prize of right to the student who had obtained the greatest number of "*Valde Bene*" judgments at the ordinary Term examinations during the course, provided there was not more than a single "*Bene*" at any one of them. Only one "Premium" could be obtained in either of the former two years; but one for Classics and another for Science might be won in the second two. When at examination the *status* entitling to a second "Premium" had been already gained, a "Certificate" was granted instead. The "cut" is tantamount to casting a lot for deciding the preference between two persons otherwise having equal claims.

To estimate the value of the "Gold Medal" as honourable to Mr. James Digges La Touche, we must observe—1st, that, as the records of the examinations show, he had term after term very able competitors, and obtaining the Medal placed him as *Primus* above them in the issue;—2nd, that at not fewer than twelve examinations, his judgment was



"*Valde Bene in Omnibus*," while on only two occasions does a single "*Bene*" appear;—3rd, that throughout his College *curriculum* he was, in addition to his studies, daily doing duty as a banker's clerk;—and 4th, that when he finished his engagements at Trinity and bore away its highest award he had not completed the twentieth year of his age.

As my eye was being led over those entries, showing the results of each Term Examination, year after year, in the huge folio registries of Trinity, and marked the care with which each student's name was entered, with the particulars of his judgments at every testing—a multitude of thoughts were stirred in me. I reflected—what masses of mind have been continuously in training here—what multitudinous courses of high brain-work, and discipline, have been going on here—what mighty influence must this College have been exerting upon the intellect, the character and the destiny of individuals and the nation. And I thought further, what if we could trace the course of each young man whose name stands on these registries, from its last appearance there till its last appearance in the book which shall be "opened" before "the great white throne," to rule his doom for ever, and thereby learn what proportion of those whose names are on these records proved faithful to their advantages and obligations, and what proportion were the reverse?—

Trinity has, from time to time, sent forth eminent and useful men. Would that their *Alma Mater* could believe that all her offspring became great for immortality.

Before passing from the notice of his college life to another topic, I will mention a tradition respecting it, which if true redounds to young Digges La Touche's credit. I call it a "tradition" and say "if true," because we neither have nor could have it authenticated by the College books. It is to the effect that he and another student were, at the close of an examination, so nearly on a *par*, that the examiners, unable to pronounce one better than the other in answering, gave them the choice of deciding the question of preference for themselves either by "cutting" or by a re-examination. Mr. Digges La Touche chose the latter, and succeeded, which so provoked his competitor, that he lost self-control and spoke and behaved in a very ungentlemanly way. The same difficulty occurred between the same young men on a subsequent occasion, and the same choice was offered for its solution. Mr. Digges La Touche, fearing what had followed re-examination before, now agreed that a "cut" should decide the question. It proved adverse to himself; on which, in the most courteous manner, he went up to the winner, proffered him his hand, and wished him joy on his success.

## CHAPTER III.

### HIS SECOND BIRTH.

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IT is on record that “in early life James was distinguished for his peculiarly amiable and gentle disposition”—that “he was remarkable for his docility and diligence in his studies”—that “he was considered by those of his own age, as being of a religious turn of mind”—that “he then loved and admired religion, and could perceive and admire the happiness of those who made religion their choice.” All that is known of him from other sources confirms the opinions thus expressed. But personal “salvation,” according to the Scriptures, includes more than this. Charles Wesley’s noble hymn on the Incarnation, celebrates a supernatural change in man as one of its designed results.

“Hail! the heaven-born Prince of Peace;  
Hail! the Sun of Righteousness.  
Light and life to all He brings;  
Risen with healing in His wings.

“Lo! He lays His glory by,  
Born, that man no more may die;  
Born to raise the sons of earth;  
Born to give them *Second Birth*.”

The grand and rich thoughts thus sung came from a higher source than the writer's own genius. Divine inspiration supplied them to his hand in Holy Scripture. The whole strain of the hymn seems to have been suggested to him chiefly by what he read in the first chapter of the Gospel by John, and in particular by the statements from the tenth to the fourteenth verses. The connexion between the last two lines by the poet and the twelfth and thirteenth verses of the evangelist, is too obvious to be unperceived:—"To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When James Digges La Touche had reached manhood, he had become a firm believer in the regeneration of man by the Holy Spirit of God, as part of the teaching of Christianity, in the generally received evangelical view of that change. And, which was of more importance to himself and affords higher gratification to others, he could deliberately think, and speak, and write, as a person conscious of being a subject of that change. He expressed himself with more clearness and confidence in this particular, than can many not less truly Christian people.\*

\* On passing through a churchyard in the county of Cornwall a few years ago, I observed *three dates* on many of the grave-

It is not unlikely that his father's death seriously impressed him with the necessity of personal religion. He was thought precise and was called "The Little Puritan." But it does not appear that in his own view any abiding effect was produced upon him by that event. Though always most steady and amiable, he mingled in gay society and indulged in its amusements. By his judgment it was not until he was about eighteen years of age, that he fully and for ever gave himself to the Lord. In the following beautiful letter to his mother, bearing date some years subsequently—1812—he refers to this event of his religious history.

"You have no conception"—he was writing in the early summer—"what progress vegetation has made within these few days. Heat and refreshing rain have done wonders. The renewal of creation in its summer dress should call us to contemplate with wonder and delight His mighty work who gives its lustre to an insect's wing, and wheels his throne upon the rolling

stones. Between the usual dates of Birth and Death was inserted the date of the person's *Regeneration*. My first impression was that the deceased must have belonged to a body of good people who are particular in marking the precise time at which they pass from death to life by the Spirit of God. But on further observation, I perceived that the Second Birth often followed too quickly after the First to allow of the person having reached an age at which he would be able to give any account of what was passing in his mental history. I inferred that "Baptismal Regeneration" was the doctrine taught in the Parish Church.

worlds. Oh! that our hearts were more disposed to walk with Him, and trace His gracious hand in all things. Then would our peace, in a gentle unruffled current, flow like a river, and our path be like the shining light, shining more and more unto the perfect day.

“I have been reading the beginning of ‘Newton’s Life,’ written by himself. It is very interesting. The first part of it recalled to my mind what has been unjustly attributed to me. It has been said that I, overlooking that care and attention which you paid me above your other children, have declared that I never knew what true religion was until I enjoyed the advantage of other friends’ society. Now I have no hesitation in saying that my meaning has been misunderstood. For I truly feel, my dear mother, how much I owe you, and I trust that my future life shall evidence how principle and inclination concur in prompting me to acknowledge it.

“When my mind, through the Divine mercy, received an inclination for heavenly things, I found in my memory a fund of Scripture stored, which I wondered at, and knew not how to account for, for some time. I am firmly convinced that I owe it, under God, to you, my dear mother, who obliged me to learn the Epistles and Gospels—a dreary task as I then thought, but now the source of much comfort and solid improvement. Now, though we must ever acknowledge that it is not of him that planteth but of God who gives the increase, surely I can never feel too much gratitude to you for giving me so excellent a stock in trade, though the inclination to profit by it came from Him who is the Author and Finisher of every good and perfect gift.

“Your providing for me an honourable employment

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which, by occupying my time, prevented much my engaging in pursuits into which my natural inclination would have led me, to my prejudice if not to my ruin, and your watchful care lest I should wander from the path leading to true happiness and peace—surely these call for the most lively acknowledgments, and being felt, as I believe they are, should dismiss from your mind the slightest doubt that your exertions are by me undervalued or forgotten. While others of your children perhaps may show their love in a more gratifying manner, or do you more credit in the eyes of the world, I do trust that I shall be able to show you, my dear mother, that though many may be my faults, there is a principle growing in my soul which, while it overcomes the world and enables me to set my affection on things above, is a principle of love heightening every amiable feeling, ennobling every natural affection, planting it upon the solid rock of holy truth which time can never wash away and worldly misfortunes only bind closer to the soul.

“I have said perhaps too much which Mr. Newton’s account of his mother’s exertions with respect to him drew from me.”

The “Mr. Newton” mentioned in this letter was the Rev. John Newton, author of “Cardiphonia” and other works instinct with evangelical piety, better known half a century ago than they are at present. But the worth and power of the doctrine which inspired them prevailed then to only a small extent among the Protestants of Ireland. The beginning of the letter indicates the writer to have been a devout admirer of

nature, and to have held converse with God as recognized in the freshness, glory and luxuriance of summer vegetation. But how markedly does he express himself with regard to the great change which had taken place in himself, long before that date, on the most sacred and important of all subjects. And with what exquisite affection and respect does he profess his obligations for that maternal care which laid up in his memory, while young, large portions of God's Word, more precious than "thousands of gold and silver," of whose worth in application to his highest interests, he was not at the time of learning them aware. Let parents not conclude such labour lost upon their offspring, if the results sought by those instructions do not immediately appear. "The husbandman," when he has sown good seed in his ground, "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." Most touching is the writer's intimation of the surprise and gratification with which he found himself in possession of so large a store of Scripture ready for use, "when his mind, through the Divine mercy, received an inclination for heavenly things." He no sooner woke up in the new life divine, than he had present to his hand abundance for food and feasting every day. Or, to adopt his own allusion to "an excellent stock in trade," he had a large capital at command for commencing and



carrying on the "merchandize" of heavenly wisdom, which doubtless contributed much to his great success.

We have no means of ascertaining the precise date at which his mind underwent the great change from above, noticed in the letter. We have proof, however, that upwards of a year before leaving college he had deep convictions of religion. An intimate friend had been with him in Trinity, but afterwards removed to Oxford University. I transcribe the first of several letters to that friend, the purport of which was to engage his mind in sympathy with his own upon the subject. The following was written early in the summer of 1807.

"—— Do you not remember H—— C——, in the class in College below us? He is, poor fellow! no more. He had a sore throat, which prevented him from going in at the examinations, and on Thursday night was worse, and yesterday morning was found completely lifeless in his bed, without any sign of trouble, insomuch that they thought him asleep.

"The more I see and the more I consider circumstances which meet my observation, the more I find myself convinced of the value of a religious life. Did I barely consider the uncertainty of life and the interest of man to avoid punishment, it would have that effect upon the mind. But when I feel and contemplate the calmness of soul and the grateful happiness of the Christian's character—when I consider the infinite advantage arising from

making the Deity our friend—how paltry and trivial do the highest worldly joys and advantages become. We must leave this world—we must change our state—and become either the subjects of the Divine protection, or the victims of His just wrath and indignation. Situated here as in a state of trial by our dread Master, when we shall be commanded to appear in His presence and give an account of our stewardship, great must be our confusion if, neglecting the worship and service of our Maker—a Being of infinite perfection, of infinite mercy and goodness—the Author of all temporal good, and still more of all those eternal views of hope and happiness hereafter—we spend our time in pursuing mere phantoms of pleasure, which vanish at the touch, and like an *ignis fatuus* lead the weary wanderer over the desert wastes of sin and folly and misery, and, after all this, fail to obtain that fulness of joy which is at His right hand for evermore.

“When the mind does get a view of these objects, with what irresistible force do they strike it. But still the concerns of this little world, magnified by their nearness, and gaining ground by their allied passions within us, often force our minds from the ground on which they ought to entrench themselves, and lead them, before we well know how, far from the road which leadeth unto life. Did we fight with our own strength, disaffected as most of our forces are, we must inevitably be routed, and, dismayed, fall. But thanks be to God who giveth us the victory through Christ Jesus our Lord. Thus reasoning we may defy all the powers of darkness, if we would perpetuate those ideas and make them lasting.

“I have no fear that you will dislike these opinions, nor do I make any apology for them, as you are convinced that

these are our true and chief interest, and thus to you I can moralize, and, in endeavouring to communicate the spark, catch fire myself. Nothing does so raise those emotions as committing them to paper. May the Almighty sow them deeply in our hearts; and may our exertions, through His good Spirit, bring forth fruit unto eternal life, is, believe me, the sincere prayer of your truly affectionate—.”

Other letters written about the same time to some members of his family supply evidence that he had then not only begun to fight the good fight of faith himself, but was earnest in instructing and cheering on those dear to him, in the holy war.

The year now being referred to, 1807, was a period of great national anxiety and alarm. Napoleon Buonaparte was in the zenith of his power, with continental Europe at his feet and England's commerce destroyed, not likely, in the judgment of many, herself much longer to hold out against him. Under date of “Dublin, 12th August, 1807,” this youth, in his nineteenth year, wrote thus to his friend at Oxford:—

“As to politics, I meddle very little with them. Appearances are against us. Russia is conquered; shuts up its ports against English merchandize. Buonaparte invades us—and we fall. Such are our threatened dangers.

“But surely, my dear J., far different should be our views. Should we not calmly and resolutely look at the impending storm, and through the almost impenetrable mist of darkness in which we are enwrap, behold an

Almighty Hand directing the tempest, and, amidst this wreck of nations and crush of worlds, accomplishing His all-wise—His infallible schemes? His arm has protected us when on the very verge of ruin. Should we not gratefully acknowledge and humbly confide in His fatherly goodness—His infinite mercy?

“Yet should this collecting storm spend all its force on these kingdoms—should it be deemed right by Infinite Wisdom that England must fall a prey to French tyranny and despotism—calmly may those who place not their happiness here, view this catastrophe of human hopes—this death to a nation’s greatness. They, indeed, will oppose with vigour the powerful invader; but they trust not in the multitude of their riches. The Lord is their strong Rock and House of Defence, their Fortress in which they put their confidence. And He, they well know, will dispose all human affairs to work for their eternal advantage. His judgment cannot err, and His love directs Him to benefit them. They cannot (as my friend of Ross beautifully says) be removed to a world where their Almighty Friend does not rule—where the Almighty will not guide their footsteps in His ways that they slip not.

“How beautiful is the mind of a Christian, raised above this transitory world—its vain and empty terrors—its as vain and empty pleasures! How serenely and calmly does he contemplate the Divine perfections! They indeed are the objects which suitably exercise the powers of the mind, and fill with satisfaction our warmest passions. Oh, my friend, could we perpetuate these moments in which, the world apart, we see in the entire universe but One Object worthy of attention, and our sole interest

and happiness to know God and to serve Him, with what delight would we spend our lives—with what tranquillity meet our departure. Ah! this indeed would change the face of the world.”

The writer continues through several more paragraphs, dwelling on the nobleness and happiness of personal religion as consisting in fellowship with God and devotedness to Him, and concludes—“I make no apology for so long a sermon I may almost call it. If it be our interest to cultivate religion, why should it not be the constant subject of our intercourse?”

Yet with all this earnestness for religion in himself and others, as an element of practical heart-life and not merely as a creed or a form, we find on comparison that he was at the same time advancing most successfully in his college studies, and certainly not less assiduously engaged at the Bank. Full dedication by faith to Christ according to the Gospel will liberate rather than hinder, and quicken rather than lull, the spirit of man for duty in every sphere he has to fill.

## CHAPTER IV.

### HIS CHOSEN ADVISERS.

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**A**FTER his father's death, James went regularly on Sunday mornings to breakfast with a cousin, considerably his senior, not far from the Green. There he met with the privilege of family worship, and other influences favourable to religion. We shall presently see how he appreciated this relative's kind care for his highest interests.

In a letter to his friend at Oxford, dated November 19th, 1807, he refers to two others, as persons to whom he was much attached and indebted.

"Since my last I have paid a visit to Bellevue, and spent a most delightful time there. It is the best place in the world, I believe, to live at; for amusement blended with religion elevates the soul, and binds it with a most pleasing charm to those pursuits which concern our honour, glory, and immortality. I went to Bellevue, with that best of men, ———, and returned this morning. Our scheme is, we travel in a gig, and while one acts the charioteer the other acts the parson, and reads some good book; it is a capital plan. I shall return to B——, I think, on Wednesday, and come to town on Saturday; then hear James Dunn's Sermon for Mercer's Hospital,

stay in town as long as he does, and go with him to Ross. I know I need not praise him to you, but I am growing more fond of him every day. I have some letters of his which are inimitable. They will do you much good when you come over, as you require certainly some antidote to Oxford manners and men."

"Bellevue," the seat of the La Touches, near Delgany, still holds its place as a gem among the many beauties and richnesses of our far-famed Wicklow. At that period it was, as before noticed, the frequent gathering-place of educated intelligence and piety from all quarters. We wonder not that young James, with his cultivated mind, his instinctive love of nature, and his fervent religious spirit, should find it most congenial and exhilarating, especially if we are correct in supposing that his fellow-traveller in the gig and companion in visiting there, was the then rector of Powerscourt, the now venerable and all-honoured Bishop of Cashel. "James Dunn" was at the time rector of Ross, in the South of Ireland. He had been chaplain of the Leeson Street Asylum, and, as already stated, the friend and pastor of Mr. William Digges La Touche.

At Bellevue, James Digges La Touche became intimate with Mr. Knox, and doubtless appreciated his intelligent conversation. Although a layman, Mr. Knox had read extensively in theology and ecclesiastical history, as well as in general literature.

He had knowledge of Biblical criticism, and was acquainted with the writings of the Fathers, of leading Roman Catholic authors, of Reformers and Foreign Protestants, and of the English Divines, Conformist and Puritan or Nonconformist. Mr. James Digges La Touche, however, does not seem to have imbibed any of Mr. Knox's peculiar views, which verged towards those of Laud under the Stuart dynasty and what are called "Tractarian" in our day. It is not at all unlikely that Mr. Digges La Touche's fellowship in Christian intercourse and work with excellent people elsewhere, as hereafter mentioned, helped to his preservation in that particular.

To his sojourn for a while under the roof of "the man of Ross" as he called Mr. Dunn, James Digges La Touche looked forward with large and high expectations. He seems to have accounted that place the home of all human excellence, and where he should find himself in "a little heaven below." The visit was, however, on some account deferred till the commencement of the following year. In connection with it I introduce a gentleman then in the Bank with him, between whom and himself had arisen an intimacy, now long since perfected in a better world. To R. N——, Esq., under date of Ross, Feb. 4th, 1808, he says:—

"Here I am, safe and sound, without a bone broken or any ill effect from my journey. I landed here at twelve



o'clock yesterday, and walked out immediately to this place. I was not in the least tired"—the journey was then a much longer and more formidable undertaking than at present—"and met with as hearty a welcome as my most sanguine expectations could desire, from three, I believe, the most sincere Christians I know. I think I shall spend, for a month, as rational a life as can be conceived, and as pleasant a one, for the company of James Dunn, improving as it is, is also the most comforting that can be."

A few weeks later he wrote to the same:—

"As I intend this to be my last epistle from this place, 'Ross,' I shall be short. I shall, barring accidents, leave this for Dublin on Monday next; and I must confess that though I have so many friends to meet in the metropolis, yet I am sorry to leave a place where I have spent the most delightful time I well can. As to James Dunn, there cannot be a more agreeable companion or a better guide. The world will flatter and speak smooth sayings; but a true friend, jealous that any fault should reign in the heart of him he loves, will rather run the chance of offending him, than that any spot should sully his character or eclipse his good qualities. Mrs. D—— and Miss C——"—her sister residing with them—"are indeed such women as you seldom meet. For they are true Christians, and so humble, pious, and affectionate, that it is impossible not to love them sincerely. Thus far of my daily and hourly companions.

"Can you wonder I am happy? I fancy a great part of my acquaintances will think me grown a very stupid fellow, for, please God, I will not go out much. But this I will little care for, if you, dear ——, will continue your

kindness to me, and give me a great deal of your company. The more we get our minds free from the love of this present world, and take the Lord as our portion for ever, our minds will daily acquire more and more content and happiness. But, for this, we must conquer every evil passion, every disposition contrary to the Christian character. But, above all, we must daily pray for and every instant depend on the Holy Spirit through our Lord Jesus Christ, without which our best resolves are but as the morning cloud and early dew which pass away. May we, my dear friend, pursue this blessed course here, and may we, through the mercies of Jesus Christ our Lord, have our sins forgiven and be received to His rest hereafter."

In another letter to Mr. N——, from Ross, he mentions one of his relations as having aided him in his religious course, and as a gentleman with whom he wished that Mr. N—— should become acquainted in the same way.

"I am very glad you are growing intimate with J—— D——. Believe me, I am more thankful to God for having given me the friendship of these two men (viz., James D—— and J—— D——) than for all the gifts with which he has so abundantly endowed me."

"James D——" is "James Dunn." "J—— D——" is a senior cousin, to whom, while at Ross, he addressed the following letter:—

"It would be truly ungrateful in me not to remember you, especially here where every thought almost brings

you to my remembrance. And yet to convince you of this, and that this is not the reason of my now addressing you, but rather to beg a continuance of your kindness, my manner of life here and the general subject of our conversation, has led me, indeed, most earnestly to desire not only that my conduct should be conformable to the precepts of the Gospel, but that my delight should be in the law of the Lord, and in that law I should exercise myself day and night.

“You gave me some hope that you would point out to me a line of duty which would employ my vacant hours, particularly from three to five o’clock. I feel most anxious to perpetuate those impressions which I now find growing in my mind, and I fear that they shall be worn off by the temptations of the world and evil example. Judge then, my dear sir, with what joy, encouraged by your former kindness, I look forward to your assistance in preserving those principles, under Heaven, unhurt. For I am very sensible how weak I am in my own exertions, and wish most truly to depend on those friends which Providence has so bountifully given me.

“I will then be much obliged to you if you would have business for me to do at the hours before mentioned, not only to keep me from wasting them, but that I may spend more of my time in the service of God and my fellow-creatures. I am sure you will excuse this request, particularly on account of the postscript on the other side.”

“The Postscript” was by Mr. Dunn, and stated—  
“James Digges goes on here to our great satisfaction. Really I begin to think very highly of him.

He discovers a firmness, as well as zeal, which I trust will keep him faithful to the good cause he is inclined to embrace."

Recollecting that James was still pursuing his college studies and fulfilling his clerkship in the Bank, one is surprised at his asking suggestions as to employment for two "vacant hours" in each day. Too seldom are young men such economists of time as he. Doubtless to his care in this particular must in great measure be ascribed the self-command which he acquired, the ease with which he went through so much mental labour, and the strength of character he exemplified in after life.

The Easter examination came on soon after his return to Dublin, and in three months more he completed his collegiate career, and received the Gold Medal. He then went with his mother, accompanied by his brother William and their eldest sister, on a journey to England, with the view, in part, of introducing the young people to the acquaintance of their family connexions in that country. He took with him for private reading, Law's "Serious Call to a Devout and Holy Life"—a work well fitted to engage the reader in religious earnestness, but which lacks a due proportion of instruction concerning the full and free redemption for perishing men by the sacrifice and sovereignty of the One Lord. While absent from Dublin, he laid open all that was in his heart to his

friend N——. During a week in London his days were occupied in visiting many educational and other benevolent institutions, and his sister and he spent the evenings together reading the Scriptures and otherwise engaged, chiefly about “heavenly things,” having no taste for public amusements ordinarily frequented towards the close of the day in the metropolis. From London the party went to their relations at Wingham in Kent. A letter to his friend above-named shows that the writer’s heart had been ill at ease in the great city. It was written “August 9th, 1808.”

“I left London without a single regret. I would not live there for the world. For—sick at the vast quantity of sin which obtrudes itself upon you in spite of every wish to avoid it—sick of my own great tendency to evil and of the continual state of temptation in which I was—I much longed for the stillness of some calm retreat where my mind, not under the observation of the evil of the world, might be at liberty to recall its powers and bring up all its resources of strength to meet the enemy, and to seek for that grace which alone can make us conquerors through the Lord Jesus Christ. Tell J—— D——: give him and P—— my warmest love—tell him it is among my daily wishes that he would write to me. Believe me, I want everything to steady me in religion, London has so drawn my mind from seriousness. But, blessed be God, His grace is sufficient for me, and I trust He will enable me so to wait upon Him as to renew my strength.”

Dark, and bad, and dead, to its core, as the London of that day appeared to him, there were in its population some with whom his heart would have joyed to converse, had he met them; but, unfortunately, he got not then upon their line. Another part of the letter just quoted mentions a lady to whom he became much indebted as a helper to him in the heavenward way.

“The one of my relations whom I love the most, and wish the most to see, is my Aunt P——, who is an uncommonly religious woman, and devotes her whole life to it, and is condemned for her folly by almost all our family. I fear I shall not be able to see her, as she is about one hundred and sixty miles off, and no way of getting to her. I intend to write to her, and perhaps something fortunate may turn up. She spends her fortune on the poor. Her sole society is composed of religious people, and her whole happiness is in religion. Such a character, you will allow must be interesting, and she is a most charming woman besides.”

However, by another letter it appears that he succeeded in his wish to meet that excellent lady whose worth and influence were known and felt far beyond her family circle.

“I fear there is no hope of my Aunt P——’s paying us a visit in Ireland. She is one of the most decided Christians in principle I ever met. She seems to have no happiness or comfort but in the cross of our Saviour, and yet

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seems most sensible that we must endeavour in trifles to conform ourselves to others."

Writing to his eldest sister, during an absence in the South of Ireland, several months later, he says:—

"I have of late been much employed in reading. I am more and more in love with Doddridge's writings. His Commentary on the New Testament is very interesting; his Sermons very good; his life is a picture of what a Christian ought to be; his Life of Colonel Gardiner is uncommonly interesting. His whole works form the most complete system of Divinity that I ever saw; and I do think that any one who reads his works through will be the better for it. I hope they will be in my possession soon after my arrival in Dublin. My aunt P——, from whom I have had a most charming letter, will be well pleased her present should be well employed."

It is not unlikely that the same good lady-friend brought in his way also Burder's Village Sermons, Archbishop Leighton's Works, and some other publications mentioned in his correspondence as having been much read with advantage by him. They would contribute to give him more clear and enlarged views of Christianity as an economy of grace to man, than he would acquire from the pages of Law and writers of that class. They served to commend it to his intellect and his affections as a scheme worthy of God's majesty and mercy, rectitude, holiness, and love—adapted to meet all the exigencies of man as a

sinner, reconciling him fully to his Maker, and renewing him to all good works.

The following, to Mr. —, shows that his mind became much exercised on another subject:—

“So very deceitful are our own hearts, that it is difficult to separate the motions of our own corruptions from the influence of the best principles. It is in this case that I think the advice of our friends is chiefly useful. At present my mind would have an earnest wish to devote my whole time to the disseminating of the knowledge of God and of His Blessed Son, by entering the clerical profession. At the same time, placed as I have been, by nature almost, towards a life of business, I do think it might be presumptuous to change from nothing more than a wish within. I know both stations have their line of duty and privilege. The quantity of good to be done may be equal. The question seems to be—‘Which is the line in which I may be able to do most?’ I have often thought that *certain stations* may be *medicinal* to peculiar characters. Thus, that pride which I feel within may be influenced by a public exhibition of usefulness, while it may be kept under by a more secret line of duty. In this dilemma, I must consult my religious friends, and as they decide I shall determine, looking with almost perfect confidence to the event that, whatever it shall be, it will be such as will be best for me and my eternal concerns.

“I am not confident of myself to direct myself in anything, and therefore confide in my Heavenly Father to dispose of me and mine as He wills. May He teach me more and more to trust in Him. I have many reasons for wishing to be as I am at present. My dear friends, John



— and Peter —, and you, my dear Robert, would be ample inducements, from whom to expect happiness and improvement. But I do not think I could conscientiously take no notice of the strong wish to change which I have had of late. The three above-mentioned, with James Dunn and Mrs. —, shall be my Privy Councillors, and when they settle the point of conscience, I shall then ask my mother's consent and advice. I do not wish it to be publicly known, so do not say much about it. I should wish you to speak to John — as if from yourself, without having had any advice from me; but should he ask to see this letter, show it to him; I have no secret from him, and happy for me it is to have such kind friends. If you see James Dunn, you may mention it to him."

As no change was made, it may be concluded that the friends consulted in the case advised him to remain as he was. His statements on the question indicate the sacred earnestness with which he viewed it, and the simplicity with which he sought to know the will of God in the matter as his only law. Not a few thoughtless young men, and some truly Christian young men, have brought themselves into trouble for life, by taking on them "the office of a bishop," without due consideration of the responsibilities it involves and the qualifications it demands. When too late to recede with honour, they have found themselves in a position they could not worthily fill. "Aptness to teach," and a true heart to use that

ability well for its purpose, must be in the man himself. No form used by others to introduce him to the work, can give him either of these requisites for doing it. Had a Christian pastor only to perform as a ritualist, a very small amount of mind or piety might suffice. But if he is to "preach the word," to be "instant in season, out of season," to "reprove, rebuke, exhort, with all long-suffering and doctrine," to be "able by sound doctrine to exhort and to convince the gainsayers," to "show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and as "a faithful and wise steward," "giving to every one in his charge, a portion of meat in due season"—he surely ought to possess in no small degree "the spirit of power, and of love, and of a sound mind." It was so always. Much more now than sixty years ago, is it important that the "guides" of the churches should be "very able men" for their position, considering how fully religious verities are publicly discussed, the strides that free inquiry and natural science are making in all directions, and the forwardness in many quarters to substitute bodily exercises for the faith and power of Divine Truth.

We have ample reason for believing that however eminent Mr. Digges La Touche might have become as a clergyman, had he "taken orders," the service rendered by him as a "layman" to the cause of

scriptural religion in his native land could hardly have been exceeded. The amount of intelligent lay-agency which he mainly contributed to engage for teaching the young in the Scriptures and training them to observe the Lord's Day was incalculable. And *that* was but one of many forms of his success.

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## CHAPTER V.

### HIS EARLY CARE FOR OTHERS.

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**OUR** Lord's wonderful statement to Nicodemus—"God so loved the world that He gave His only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life"—in proportion as it is truly known, will bow man in admiring and adoring gratitude, and inspire him with a hope full of immortality. But it will do more. It will renew and quicken his heart after the likeness of the love it declares. It will call forth benevolent interest, wide as is the range of human necessity; it will fix attention upon the salvation of souls as the chief aim of solicitude; it will hold forth the Christ of the Gospel as the one Redeemer and Reconciler of sinners; and it will prepare us, by free effort and sacrifice, to contribute, as we can, towards bringing others under the power of this amazing grace.

A more marked illustration of deep practical earnestness for personal religion, as a heavenly power in man, has not often been supplied, than in the case

of young Mr. James Digges La Touche, from the beginning of his Christian life. All that we know of him, by his correspondence and otherwise, furnishes proof of it in abundance and variety.

Care for the reality and growth of religion in himself, was his daily habit. He appears not seldom to have been almost depressed with a sense of its vast importance, and of his own great deficiencies. Indeed, we are tempted to wish that he had had, from the outset, more joy and peace in believing, to sustain and cheer him in his conflicts against the evil he describes as working in his nature. *His* experience was in wide contrast with that of the hearer who "immediately receives the word with joy, but, having no root in himself, soon falleth away." Moreover, he coveted the reality and increase of godliness for its own sake, as well as on account of its importance. He viewed it as man's highest excellence and bliss.

But he thought not of himself only; as some morbidly muse upon their own state of mind, and, having their attention absorbed about that, are heedless of those about them. He no sooner had entered upon "the way of holiness," than he sought to persuade every one he had access to, to become a fellow-traveller with him towards the heavenly Zion. And in all he did for the purpose, nothing was more remote from him than the tone of a dictator or a partizan, imposing or contending for a dogma or a

form. He wrote and spoke in honest serious concern and kindly regard, as if he "naturally cared for" those he desired to win. He had benevolent emotion; but with him it was rather principle than impulse—love that engaged to energetic and sustained action for his Christian purposes.

Evidence of this has been given in the few extracts from his letters which have been placed before the reader; and they might be added to almost without end. In fact, whatever other topics are noticed in his most familiar correspondence, the promotion of personal religion is always the staple of his thinking and the subject upon which his pen is used most freely. When the question arose whether it might be the will of God that he should devote himself to the "clerical profession," with him the mind of God respecting him was to be decided by the conclusion whether he could be more "useful" in that line, or in continuing as he was—a layman. And his whole life subsequently went on in keeping with this beginning.

We have no information what answer his senior cousin gave to his letter seeking advice as to how he could best occupy himself from three o'clock to five each day, "that he might spend more of his time in the service of God and his fellow-creatures;" but the wording of his request shows his desire to have an engagement which would minister to the good of

others, not indulging himself in recreation or otherwise forwarding his own advantage. We do, however, know that he had then begun to visit the prisons and hospitals, to address and converse with their inmates on sacred subjects. Part of his Sundays was thus employed, and these labours of Christian love were frequent with him on the week-days also. Facilities for such visits and intercourse were much greater in those days and long afterwards, than they have since become. On anything like the same scale, they must be considered as now prohibited altogether.

The first Sunday Schools in Dublin had been begun early in the year 1786. Some account of their rise and progress will occur in the Appendix to this Memoir. Soon after their commencement, members of the Society of Friends gave active co-operation in conducting them. Larger premises came to be required for accommodating the numbers of children who sought admission. This led to the erection of "The Dublin Free School House," in what was thence called "School Street." The new building was more extensive than its immediate purpose called for; but the trust-deed was framed to allow of portions of it being let to other parties, for non-sectarian educational use on Sundays, and the whole of it might be devoted to that object on week-days. The minutes of the Trustees record a request for accommodation there on Sundays, from the Committee of "The

Dublin Weekly Schools," which was granted. At a much later date, namely, at a meeting of the Trustees, on the 19th November, 1808, we meet with this entry :—

"The following Letter was read from the Committee of The Dublin Weekly Schools :—

" ' Schoolhouse, School Street.  
19th Nov. 1808.

" ' The Committee for conducting The Dublin Weekly Schools, permitted, 28th May, 1799, to occupy the house one day of the week, having lately extended their plan by establishing Male and Female Daily Schools therein, and understanding that the Trustees meet this day for the first time since the commencement of this extended plan, consider it their duty to make this communication, and to request leave to continue therein under such terms and regulations as the Trustees shall deem right.

" ' Signed by order,

" ' JAMES DIGGES LA TOUCHE, Sec.' "

"And the said Committee having submitted the plan and general rules by which the said Schools are conducted, and nothing appearing therein contrary to the principles on which this house was founded ;—Resolved—that said Committee be permitted, during the pleasure of the Trustees, to occupy the house accordingly, they paying the yearly rent and taxes of the premises, and covering them by an insurance of £3000, keep the premises in repair, and liquidate a debt of £200 that remains incurred since the erection of the building."

At a meeting of the Trustees, held a week later, November 26th—"the following communication was



received from the Committee of 'The Dublin Weekly and Daily Schools':—

“ ‘Committee Room, 26th Nov. 1808.

“ ‘THOMAS GIBBINS in the Chair.

“ ‘Resolved—That the Committee agree to accept the use of the Schoolhouse on the terms proposed, except that part which would bind the Committee to the liquidation of the debt of £200. But they propose paying increased rent, for the purpose of enabling the Trustees to liquidate any debt they may be subject to.

“ ‘JAMES DIGGES LA TOUCHE, *Sec.*’ ”

To this proposal the Trustees assented. Subsequently, the Superintendent of the Dublin Weekly and Daily Schools was allowed to reside on the premises, instead of the person who previously had charge of them in the name of the Trustees.

With regard to the “Dublin Weekly Schools,” it appears that when those which had been formed as Sunday Schools for St. Catherine’s Parish were transferred to the premises erected for them in School Street they took a more general name, having come under more general management. That they had, long before 1808, been one and the same, is shown by a document before me, containing two addresses, adopted at a “Meeting of the Masters, Monitors, former Scholars, &c., of the Dublin Weekly School,” held 1st January, 1809. One of the addresses is of

"Thanks for the numberless instances of attachment and devotion to themselves, and the Institution in general," on the part of Samuel Bewley, Esq., "during a series of twenty-one years." The second address is to the Committee of the Institution, expressing confidence and promising co-operation for the future. The occasion of these addresses was Mr. Bewley's retirement from the office of "Treasurer" to "The Dublin Weekly Schools."\*

As Mr. Digges La Touche was thus acting as Secretary to the Dublin Weekly Schools in November, 1808, he must have taken that office at latest soon after his return from England, when he had but just completed his twentieth year. It is not improbable that his engaging in the good work was at his cousin's suggestion. A comparison of dates shows that the addition of "Male and Female Daily Schools" to

\* Thirty names are subscribed to these addresses, and among them are some still recognized as of persons who afterwards held respectable positions. Their expressions of indebtedness to Mr. Bewley are warm and strong. From his first taking part in the schools, he had been indefatigable—"Many of us, Sir, under your fostering hands, have passed from the stage of boy to manhood. Engaged during the week at our several trades and avocations, we repaired to the School on Sundays, where we always found you as the Companion, the Father, the Teacher, as well as the Governor. Sincerely we lament the loss of your active services, but it is a pleasing reflection that your exertions have been so evidently successful: many eminent mechanics have been educated in this School, and it has not only supplied itself with teachers, but other charitable seminaries, &c., in various parts of the kingdom."

the "Dublin Weekly [Sunday] Schools" took place soon after his return from England, where he had occupied himself, while in London, with visiting the various educational and other benevolent institutions. At that time Joseph Lancaster's plans for popular education, patronized by the King, George III., were in full activity there, and, as we shall see, engaged Mr. Digges La Touche's particular attention. So that we seem warranted in ascribing to him the introduction of the system to Dublin, through his influence with the Committee before named. In connexion with these movements also began his intimacy with members of the Society of Friends, whose acquaintance he so much prized.

Having mentioned Lancaster's system of education, I should explain that the establishment of it for the poor of Ireland generally, was a proceeding of a later date. Mr. Bewley, whose memory is honoured to this day, had been a leader in the School Street undertaking, and for many years acted as its Secretary. After the commencement of "Daily" Schools in the western district of the city, he and other benevolent men founded similar Schools, first opened in Digges' Lane and then removed to larger rooms in Stephen's Green, under the name of the "South-Eastern District School Society." The treasurer was Alexander Ferrier, Esq. In December, 1811, "The Society for Promoting the Education of

the Poor in Ireland" was formed; and before long the South-Eastern Society was amalgamated with the new one, finally located in Kildare Place.

That Mr. Digges La Touche was joyously at work in "School Street" before going to England, in the summer of 1808, is plain from his mention of it in the close of the extract I now transcribe from a letter dated Wingham, Kent, September 23rd, in that year.

"—— There is no part of your letter which gave me more sincere pleasure than the account you give of yourself. While we were under the influence of worldly pursuits, and while our fancy was painting pleasures for our present, if our minds were then in unison—if my heart then bounded at the thought of meeting you, and if friendship then bound me to you—shall that be diminished because we have undertaken the same course of life?—because we have sworn allegiance to the same common Lord, and are in pursuit of the same glorious end—can our friendship fail? No, indeed. I trust that it will continue in time and in eternity, always urging us each to a more steady conformity to the Christian character. May every blessing which Heaven has in store for its chosen servants, be yours, my dearest —— And may I, by following your example in an earnest pursuit of the riches of Divine grace, in union of souls and hearts, follow after the great Captain of our salvation, and obtain His gracious promises, singing together the praises of the Lamb that was slain, to all eternity.

"But I think it a pity you do not exert yourself in extemporary prayer. If you would begin, time would

make it familiar to you, and the sooner you begin the better. You might exercise yourself at home at night, to your family. The best way I have found is, as you read before prayer, to carry the matter of prayer in that and make your prayer accordingly. Little portions of Scripture or hymns are very useful, and you may be sure you pray before those who will not criticize, but, if any thing, kindly praise your endeavour. I have known how little they consider talent. The intention with them is everything. No matter how short your prayer is ; and pray beforehand for strength.

“I am not abated in my love for School Street, but continually dream of it.”

He left Dublin again in December, the same year, on a visit to Mallow, partly in the hope of ministering spiritual instruction and consolation to a seriously invalid cousin. The journey by coach took him three days. His account of it is somewhat interesting, as showing the accidents or habits of society then.

“On Monday morning I set off in the coach, in company with three gentlemen, who hardly had stepped in before one of them began annoying every one we passed. I went to sleep, and when I awoke he was much quieter. His conduct was easily accounted for ; he had been drunk the night before, and was far from sober when he set off. He professed to be afterwards heartily sorry for his conduct, and declared his resolution of drinking *nothing* that day. Our other companions were his uncle and cousin. These three were in the carriage with me. We dined at

Montrath. My young friend persevered in his resolution, drank little, and we retired early to bed. We resumed our journey the next morning. During this day I got more acquainted with my companions, found they were Mallow people on a matrimonial scheme of the eldest. We had some indifferent conversation. I had taken in my pocket a book, which I found during my whole journey very pleasant—of which hereafter. This I read great part of the time. The young man still professing repentance, we entered into a long conversation upon sin in general, particularly intoxication. The first point gained was, that they allowed it to be a most heinous sin, which introduced the text—‘He that committeth sin is of the devil;’ and we ended by limiting drink, and their expressing their horror of vice and sin. Whether it made any impression on their hearts I cannot tell. May God imprint it on our minds, and give us a sense of the evil of that hateful yet seducing principle which first alienated man from near communion with his Maker, and introduced misery into this lower world. When we arrived at Limerick, the eldest paid me the most marked attention, and declared that had he a home in the town I should not go to an inn.”

On reaching Mallow the following day, Mr. Digges La Touche found his cousin dangerously ill, and apparently with little disposition to converse on subjects of greatest consequence to persons in her state. But she by degrees became interested, and professed to stay herself on Christ the Saviour. Having stated this, the letter proceeds :—

“I read on my way down here Watts on the Improve-

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ment of the Mind. It is an entertaining book, instructive in the art of reading to good purpose. I hope to read it again by his own rules. Since I have been here I have read some of Law's Guide to Rest, which is very beautiful, and Burder's Village Sermons, which I believe you know. They contain the Gospel views of salvation in simplicity. I have got acquainted with various characters here, but few that I consider serious. It is extraordinary how few you do meet who seem to have the true intention of pleasing God in all their actions. In order to quiet the conscience, we are apt to lower the standard of the moral law—we are apt to suppose that God will be satisfied with a disobedience to some of His laws, provided we keep others; and even thus seeking to be justified by the works of the law, we let go the only rest and assurance of salvation. But blessed be God, who has in some degree opened my eyes to see the Cross of Christ the only hope of glory. How humbled should we be when we see people on every side failing of the grace of God, while we, who had nought to recommend us but our great weakness and insufficiency of ourselves to do any thing that is good, are enabled to receive the glad tidings of great joy. May we devote our hearts more firmly to Him from whom all goodness flows, and laying 'aside every weight and the sin which doth so easily beset us, run with patience the race which is set before us, looking unto Jesus, the Author and Finisher of our faith.'"

Another letter, about a fortnight later, mentions a family still remembered by some who are acquainted with the dawning of evangelical light in the South of

Ireland, and affords another glance at the writer's intercourse with his afflicted cousin.

"I returned to Mallow on Sunday, to spend the evening with my Aunt; and the next morning, as we were sitting at breakfast, Mrs. C——, with her husband, arrived to see my Aunt. They stayed with us that day and yesterday, and two more charming days I do not remember to have spent. They are the most interesting couple I ever saw—so much piety—so much humility. Our discourse was on the Scriptures. Mr. C—— knows great part of them by heart. His conversation is very entertaining. He possesses great information on points which relate to religion, and has a most pleasing manner of communicating it. His gentle and meek method of delivering his sentiments must be interesting to those even who are prejudiced against his opinions. Mrs. C—— seems one of the most devoted persons I ever met. She is dressed in the most simple and plain manner you can imagine. She had a good deal of conversation with my cousin E——, and says that she is perfectly possessed of the Christian hope. She still remains weak and declining every day. How soon it may please the Almighty to remove her, I cannot tell.

"Mr. and Mrs. C—— gave a most delightful account of the progress of true religion, and its consequent effects, 'peace and good-will to men,' in Cork. Their schemes of promoting the welfare of their fellow-creatures seem to prosper by Divine appointment. Their institution in imitation of the Penny Society is increasing. How blessed it is to join the society of the followers of Christ—they who evidence, by their conversation and life, the



spirit of the Gospel. They are the truly cheerful, and the mind feels happy while it derives life and strength from this very useful means of grace.

“I am at present reading Burder’s Sermons, and delight in the simplicity of Gospel truth which runs through them. I do think that were clergymen to deliver to their congregations that truth unembellished and plain, it would have a much better effect than when we hear it tricked out in all the flowers of oratory and fancied ornaments of figure.

“My cousin E——, as I conceived, had a dislike to my speaking to her; but she declared to Mr. C—— that she would like that I should read to her. Yesterday I took the Testament in, and read and explained to her the three first verses of [the third chapter of] the Colossians, which appear to me very beautiful—they represent so very justly the state of the unconverted sinner as being totally deprived of all true life—dead to the most ennobling emotions of human nature—dead to God and to faith in Christ—so that it requires a complete resurrection in the spirit to have a knowledge of God and the Lord Jesus Christ—they so plainly point out the Christian privileges of living that blessed hidden life which is hidden with Christ in God—to have the Divine image stamped upon our souls—to enjoy a participation of the Divine nature, re-forming all our corrupt hearts and desires, and infusing into our souls those sacred principles of faith and love, which will form the happiness of the blessed to all eternity. Truly to those who have experienced the work of grace in their soul, Christ is the only life through all its several actions, as being alone reconciled to God by His blood, and sanctified by His spirit. ‘There is no condemnation to them who are in Christ Jesus.’ May His Spirit dwell

in us, witnessing that we are thus united to our Blessed Saviour. May we daily be closer united to Him. Happiness and peace attend you."

He remained in the country, until his cousin, contrary to expectation, was pronounced out of danger.

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## CHAPTER VI.

### HIS CONTACT WITH METHODISM.

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THE terms "Methodism" and "Methodist," as commonly used at present, have an application widely different from that in which they first occur in ecclesiastical history.

By their derivation they suggest the idea of acting upon a previously settled plan for a purpose, without importing whether the plan or purpose be good or bad. In the New Testament, however, the cognate word is found only in the latter connection, as translated in the expression "*wiles* of the devil."

In the seventeenth century there were several classes or sects of controversialists in the Church of Rome, who were styled "Methodists." The word so employed indicated nothing of reproach or disparagement, but was used merely as expressing that the persons pledged themselves to a specified "method" of dealing with their opponents in argument. Their "methodism" had nothing to do with Calvinistic or Arminian theology; it withstood all Protestantism. Some of these Methodists were Jesuits;

others Jansenists. But each party of them had a plan of its own for deciding points at issue between the Church and the Reformers; and they would enter the lists with advocates of the Reformed Faith, only on the latter consenting to stand or fall in discussion by the plan which the "Methodists" had fixed on for settling the dispute. Naturally, the "method" in each case would be one in which the Romanist was most at home, or one which was thought to involve a surrender of the point by the Protestants, or would render their defeat sure. Mosheim and other writers give specimens of these plans or "methods." We have had the thing in Ireland, though not under the same name; and because we would not fall into the trap, a loud shout of victory has been raised against us, as fleeing when we should have fought.\* It is obvious that

\* *E. g.* When Bishop Doyle, in 1825, restrained his clergy from publicly discussing the points at issue between the Church of Rome and Protestants, the Professor of Theology in Carlow College withdrew from the bishop's jurisdiction by resigning his professorship, and published a challenge to meet any or many of us, himself alone, in open controversy respecting "Private Judgment," on condition that we should affirm and he deny that *every man's own opinion as to the meaning of Scripture is correct*. He did not so express it, but that was the import of his words. Only on this single question and *as thus put*, would he agree to meet us in argument. Of course we declined; the man who deliberately places his neck in a halter held by a foe bent on taking his life, deserves to be hanged. What ought to be thought of the Protestant who consented to a discussion on such terms? However,

while the terms used in this application were not intended to convey censure, every truth-loving heart would spurn *such* "methodism" as one of the "*wiles of the devil*" for beguiling men into error; and, with Protestants, the terms themselves would come to signify what was dishonest and vile.

In the former half of the last century, these words became current in England, being employed by worldly pride and enmity as *cant* terms by which to stigmatize and reproach things and people worthy of better treatment. Every one has heard of John and Charles Wesley and George Whitfield—of the devout life they led in Oxford University—of their meetings for religious conference—their ascetism and benevolence—of their zeal to promote practical godliness around them—and of their abundant labours to preach the Gospel for the salvation of men throughout

though a mere suds-bubble, it made a show, and the ex-Professor vaunted himself before the country as a victor. See *Dublin Evening Post* for 1825. We were prompt to reason with him whether the Church of Rome be or be not an infallible expositor of Holy Writ, *he* affirming it—*we* denying it. But that would not serve his purpose; besides which, "the Church" had herself already spoken on that point. As on an occasion many years afterwards, when the late "Father Ignatius" (the Hon. Mr. Spencer) was pressing on a company of Protestant ministers that they should pray to be led into the true faith, to a proposal that he and all of us should on the spot kneel down together and ask God to guide us aright, whatever our opinions then were, replied, that *we* might do so, but that "*he* could not so put *his* faith on the *tapis*, it being that of the Church."

the United Kingdom and elsewhere, including the colonies on the other side of the Atlantic. The mass of ungodly Oxonians hated the men and their views and manners. The latter they branded as "Methodism," and the men as "Methodists"—probably on account of the rigidly *methodical* style of piety they followed, from which nothing would induce them to diverge, and to which they sought to make their neighbours conform.

The movement, begun at Oxford, became a power, for increasing and spreading Scriptural religion, only second to the Reformation. That everything connected with either was strictly Scriptural, no one will affirm, but that in the aggregate one and the other was a great blessing from God to the human race, no rightly-judging man will deny. In a few years that never-to-be-forgotten noble lady, Selena, Countess of Huntingdon, gave herself to God and to the enterprise on which Wesley and Whitfield had entered in His name. She embarked in it her influence, her activity, her property, without reserve.

Nothing was farther from the design of the promoters of this movement, than opposition to the Church of England. But, with few exceptions, the clergy of that Church set themselves against "Methodism" and "Methodists," and would not let preachers of that class occupy their pulpits, lest "certain strange things" should be brought to the

ears of their congregations, startling the people from their slumbers, and putting them on the *qui vive* after realities of which they had hitherto had only a sham. What was to be done? Souls were perishing, year after year, by multitudes, for want of that "living Bread" which God had provided for them in inexhaustible abundance. He "willeth not that any should perish, but that all should come to repentance;" and who dare complain if His servants, denied access to pulpits of their own sect, took stand in the meeting-house, the conventicle, the churchyard, the barn, the theatre, the street, or the field, rather than not publish to sinners the glad tidings of redeeming love?

The Wesleys and Whitfield were ordained ministers of the English Church, and the Countess engaged the occasional services of several parochial clergymen of like sentiments and spirit with them, to carry on itinerant ministrations in different parts. Nonconforming ministers also she employed in the same way. In the lack of ordained ministers, pious laymen of ability were sent forth to help in supplying the wants of the population. In large towns and cities where "evangelical" doctrine was not taught in the parochial churches, chapels were built for the purpose, in which the liturgy of the Church was used along with prayer extempore, to meet the taste of persons who preferred that form of service. Thus a

number of stated congregations were gathered and ministered to in London and other places, which were unconnected with "episcopal" jurisdiction. Mr. Wesley, from the outset of his labours, organized persons who adhered to his ministry into "societies" in their own locality, for meeting in worship and carrying on the work in his absence. These formed the *nuclei* of congregations, and for their union and government he afterwards arranged the General Conference. But these proceedings by him were for reviving and perpetuating religion in connection with the Church established by law, not for forming a community ecclesiastically separate from it. Among the clergy who co-operated more or less with "Methodism" and shared its reproach, its usefulness, and its glory, were Dr. Peckwell, of Bloxham, Mr. De Courcy, of Shrewsbury, Mr. Charles, of Bala, and the Hon. and Rev. Walter Shirley, rector of Loughrea. Lukewarm ecclesiastics and laymen classed in the same category all who preached and practised the living Christianity of Christ's cross and throne, calling them all "Methodists," and their religion "Methodism." Evangelical Nonconformists, too, were commonly spoken of in the same way.

In course of time a schism arose in the Methodist fellowship over which Lady Huntingdon, in a sense, presided. It became divided into two bands. Mr. Wesley and his followers sympathized with Arminius



in his views of grace, while the Countess, with Mr. Whitfield and his adherents, held to the views of Calvin. Hence arose the designations "Arminian Methodist" and "Calvinistic Methodist." The word "Arminian" has since been relinquished for "Wesleyan;" or "Methodist" alone is used. In Wales the other body retains the name "Calvinistic Methodist," and comprises several hundred congregations. Both bodies are now organized self-governed communities, separate from the Established Church. "The Methodist Church" is as "Nonconformist" or "Dissenting" as any other that is so described. The same is true of the "Calvinistic Methodist," and indeed of all to whom the name "Methodist" is at present given, except perhaps those in Ireland called "The Primitive Wesleyan Methodists," who professedly retain, as Mr. Wesley did, communion with the Established Church.

The term "Methodist" in its now current use, is an example of what we seldom meet with. It is a name voluntarily adopted and employed as their proper designation by the persons to whom it was first given by enemies as expressing contempt and reproach. This change reminds of two lines in a hymn by Mr. Kelly on "The Friend of Sinners"—

"The title which was meant in scorn,  
He takes and binds upon his brow."

But "Friend of Sinners" conveys meaning; whereas "Methodist" suggests no definite idea.

The above movement, stigmatized as "Methodism"—otherwise called "Evangelical," embraced Ireland in its range; and perhaps nowhere was its awakening energy more needed than among the professors of the Reformed Faith there. The account of the state of religion among them in the last century, given in the "Life and Times of the Countess of Huntingdon,"\* confirmed and illustrated from other sources, is deplorable in the extreme. Mr. Whitfield, indeed, on his first visit had a most flattering reception from the Bishop of Limerick, where he landed, and, through that prelate, in the metropolis; but afterwards he had to encounter treatment sorely the reverse. Mr. Wesley, who more carefully looked to permanence for the work, organized "societies" throughout the country, and thereby as it were so far took possession of it. Lady Huntingdon, also, had settled congregations which she supplied with ministers. Other evangelical agencies besides the foregoing, such as those from the Messrs. Haldane of Edinburgh, helped to supply the lack of Christian ministrations to the people of this country; to which must be added a faithful parochial clergyman here and there, and some three or four devoted young ministers, in-

\* See, e. g., the paragraph beginning "Ireland, unhappily sunk," &c. on page 148, vol. ii.

cluding our lately loved and revered sweet psalmist of Israel, the Rev. Thomas Kelly, who when shut out from the parish pulpits preached wherever they could. All these workers for the Gospel were contemptuously and sneeringly called in common, "Methodists," "New-lights," "Swaddlers," as best suited the taste, or slang, or convenience, of their opponents.

No where in Ireland was the hostility more rancorous than in Dublin. By local influence opportunity was obtained for the Rev. Dr. Peckwell to preach in one of the city pulpits, and the Rev. Richard De Courcy in another. But neither their position, nor their ability, nor their zeal, nor their popularity elsewhere, could secure for them that liberty long. The authorities over the pulpit in each case were so enraged at the preacher's evangelical doctrine and extempore mode of address, that exclusion followed.\* The old

\* Two sisters, aristocratic ladies, votaries of the card-table, and otherwise lovers of pleasure more than lovers of God, had in their establishment a pious domestic, who occasionally, in a way not offensive, let fall an observation to call their attention to the affairs of the world to come. Reflection led to a complete change in their views and course of life. The ladies became alive to God in Christ. In the lack of faithful pulpit ministration, they engaged a Scotch pensioner from the Royal Hospital to conduct a service, which included reading the Scriptures, with prayer and exhortation, in the Tailors' Hall, Back-lane. Lady Huntingdon was communicated with, and an old meeting-house in Plunket-street, running from Patrick-street to Francis-street, then unoccupied, was secured for her purposes.

meeting-house in Plunket-street,\* however, was engaged for the Countess's purposes, "and there they preached the Gospel. The chapel called "Bethesda" was erected from private funds, with the view of providing residents on the north side of the city with the same privilege and the liturgical form of wor-

In the year 1798, the late Rev. William Cooper, then hardly more than a youth, whose preaching had drawn crowded audiences at her Ladyship's chapels in London, came over to occupy the pulpit in Plunket-street, and to preach as occasion might offer in the provinces. With singular preaching power, he combined firm attachment to evangelical truth, and a boldness in declaring it which no opposition could daunt. It would be hardly possible to overrate his success during a course of nearly thirty years' labour in awakening slumbering Protestants and in bringing Roman Catholics also to a knowledge of the truth which saves. The old meeting-house has been years ago succeeded by a new one, which is now occupied as a mission station. The present has not, nor can have, the associations that gave to the old one a crown of glory in the eyes of all earnest, truth-loving Protestants.

It is much to be regretted that we have not yet been furnished with a biography of the late venerable Rev. Thomas Kelly, whose "Hymns" furnish so large and rich a supply for use in congregational worship. I expected there would have been found among his papers ample materials for an authentic and most interesting account of persons and occurrences connected with the uprising and progress of evangelical religion in Ireland in the last century and the beginning of this.

\* Mr. De Courcy had preached in one of the parish churches on a Sabbath, with great power, had gone through the service and was about to preach on the Sabbath following, when at foot of the pulpit stairs an official put into his hand an inhibition from the Archbishop. It is said that he invited the congregation to the church-yard, and there, standing on a tombstone, he delivered to them the sermon he had prepared to give within the church itself.

ship. To bring the truth as it is in Jesus among the aristocracy in the south-eastern portion of the city, Alderman Hutton, an "elder" in the Mary's-abbey congregation, opened his drawing-rooms in Leeson-street on one evening in the week for all who chose to come and hear the same blessed doctrine. The Bishop of Elphin came on the second occasion, in full canonicals, and pronounced the benediction after Mr. Kelly had preached, thus giving to the project what had the appearance of episcopal countenance. The same liberal prelate also attended worship in Bethesda, and on one occasion preached there. But that chapel remained a "conventicle" till Dr. Magee became Archbishop of Dublin, when he formally "licensed" it, and exonerated its excellent minister, the Rev. B. W. Mathias,\* from thenceforth acting "irregularly" as a clergyman of the church.

Mr. James Digges La Touche was an attached

\* My first sight of Mr. Mathias was at the Anniversary of the London Missionary Society, in May, 1813, I think. He preached one of its annual sermons in a church not far from Spitalfields. On ascending the pulpit, he tried it for standing convenience, and finding the cushion too high, he lifted it and quietly put it aside. When the hymn had been sung, he offered a short earnest prayer, then took his pocket-bible, read his text, Matt. x. 8, and launched forth in what we call an *extemporary* discourse, delivered with an ease, simplicity, natural grace, freedom, and heartiness that might be itself an illustration of his subject—"Freely ye have received, freely give." The congregation was arrested—rapt. I then little thought of becoming a minister in Ireland.

member of the Established Church, though he held himself free to co-operate cordially with persons of other communities for Christian purposes, as he did in the School-street affairs, in the Sunday School Society for Ireland, the Bible Society, and some other general institutions, which, with corresponding ones in England, may be considered among the direct or indirect results of the movement generally termed "Methodism." I do not, however, observe that he was at any period of his life active in the movement itself. But there are intimations that he regarded it favourably, and it doubtless had much influence on his religious habits and character. Sometime before his marriage, when he breakfasted and attended prayers at his cousin's on Sunday mornings, he also accompanied him to "Bethesda" for public worship,\* besides teaching in School-street, and visiting the gaols and hospitals. He mentions a "society," consisting of himself and three others engaged in the Bank, the idea of which may have been taken from part of Mr. Wesley's plan. I judge too that the tone

\* "Amongst the many noble families and persons of distinction who frequented Bethesda Chapel, few were more conspicuous than that of the Earl of Clancarty. The noble testimony borne to the faith and hope of the Gospel on a death-bed, by the late Lady Emily La Touche, proved the life of many of her numerous family and connexions."—*Life and Times of Selina, Countess of Huntingdon*, II. 230, note. "Brookes, in his *Gazetteer*, when enumerating the number of places of worship in Dublin, mentions 'Bethesda Chapel' as 'The Cathedral of Methodism.'"—*Ib.*

of his piety, in its early stages, was in a degree affected from the same source; or, perhaps, what I allude to may have arisen from intercourse with Alexander Knox, who was an intimate and frequent guest at Bellevue.

I will now introduce a few extracts from Mr. J. Digges La Touche's correspondence, which contain allusions to the topic of this section. The first is from a letter dated "Wolverhampton, July 24, 1808," where he, with his mother, brother, and sister, rested for the Sunday on their way to visit their relations in Kent:—

"This day we were prevented by rain from going to church, so we had prayers at home, and I smuggled a most excellent sermon of Wesley, which my mother greatly liked, notwithstanding its author. After this Willy and I went out to look about us and to evening service. There are two churches in this town, one of them a new one, and the other an old cathedral. We walked about the former a good deal, and then set off for service to the latter. On our way we saw a number of people going into a building, which I since have found was a Methodist House. I was very near going in with the crowd, but Willy prevented us, so we went to the cathedral. The church was well attended, and the congregation seemed attentive, but not more so than in Ireland. Except cleanliness, order, and regularity, I do not think the people preferable to our own countrymen. We had a very tolerably good sermon, and in all have spent a very pleasant day, and hope to

derive great advantage from it ; but I regret much that I did not pay a visit to the Methodists. Had I known it belonged to them I certainly should. The subject of to-day's sermon was very appropriate. We began the morning with reading Howe upon Prayer ; we read Wesley upon the Lord's Prayer, and this was upon Daniel praying to God in despite of the edict of the Babylonish monarch. He handled his subject well, but seemed, I think, to omit the true end of prayer. He considered it more as a duty we are to perform, than as the greatest privilege to which we can attain, even the having communion with God through Jesus Christ our Lord, whose holy name he did hardly mention through the whole of it. However, he explained the history of the prophet with great precision and ingenuity, and drew an admirable parallel between the Christian and this faithful servant of the Almighty."

The next letter I quote dwells upon the subject at much length. It was written during the same journey :—

"We are not to judge of those who devote their lives and talents to religion from their excrescences, which sometimes arise from the piety of the uninstructed, whose minds, unrestrained by reason and caught by the sublime views which religion opens, have burst forth into raptures, which are to minds cultivated, and which do not sympathize in these feelings, objects of disgust, and to the man who sincerely wishes well to the cause of religion great cause of lamentation, as the rationally pious are by this means branded by the name of enthusiasts, and their influence in the world very nearly destroyed. I agree in



this, that we often fight about words, but this is a thing which I would not give up. In our researches into any science we use the words which by the adepts in it are applied to its branches; and shall we give up in religion those scriptural expressions which, however they may be exclaimed against as *cant*, must express those subjects better than any words which human wisdom can invent, or the refinement of language introduce. The more I see the more I lament; not that infidels have written against the Gospel—their censures have built the fabric on a most sure foundation—but I greatly grieve that in many of their discourses its ministers fritter away its meaning by two arguments—1st, that the Scriptures in many places are not to be understood in their literal sense; and 2ndly, that many of its precepts were intended for only the primitive disciples. These principles are partly true. But if assumed as universal, we may all be freed from its most important doctrines, and each possess a religion which flatters our own passions, while we denounce Divine wrath against those who only differ from us in preferring a different vice for their master. And this is very dangerous, as there is no written rule by which we can judge of what precepts are and what are not to be taken as applied to us in their literal sense . . . From the sermon I heard from your friend B——, I have every hope of his being an ornament to his profession, and of his being very serviceable to the cause of Christianity. His mild, persuasive and humble manner is certainly adapted to win the affections, and gain the heart and attention. But I often lament that ministers are often imprudent in their choice of subjects and in their doctrine. I would not abate an inch of ground, nor give up

one idea which I thought just. But why begin with a truth against which strong prejudice reigns? why court the name of fanatic? I often wish that religious people had the caution of a great part of the clergy, and that the clergy had a little of the zeal and laudable exertions of those whom *they* reckon 'sectarians' and the world 'enthusiasts.' When I came here my — had an idea from report that I was a *rank* Methodist, and I know thinks so still, though I explained much to her satisfaction my opinion on religious subjects. She had heard that I would not go to the opera, Vauxhall, or the play—very suspicious conduct, you know. I heard nothing but how ridiculous many expressions of the Methodists were, instances of the folly of the conduct of religious people, how many were made mad by it, and a great deal more. Now this and much more of the abuse of the Methodists proceeds purely from prejudice in this way. Among them it certainly is the custom to be religious, so that those who care not for it are obliged to profess more than they think. The world lays hold on a few of these instances, and says that all the sect are hypocrites. Some of their teachers are illiterate men; therefore the whole multitude profess a doctrine composed of romance, and to be propagated by grimace alone. Is this a fair proceeding? Would we judge him a candid inquirer into the Established Church who, in order to judge of the excellence of its members, took a reprobate pleasure-hunting parson and said he was the model of the entire? Certainly not. There certainly is a great prejudice against them in this country [England] among every persuasion, and the cry that 'the Church is in danger' has united in this many really worthy men."

Writing from London a month later he conveys to his correspondent two items of what he deemed should be reckoned good news, although one of them, namely, that “the *Methodists*,” that is those who preach justification by faith, were said to be buying up all the presentments to the principal livings, which, however, he represents as causing great alarm for the Church among churchmen. The second item of good information was that Drury-lane Theatre had been burned down, which cost £100,000, his only regrets being that several firemen had been crushed to death, and that other like places were not in the same condition.

To one of his own relatives, under date of “London, September 21st, 1808,” he says :—

“I may truly say with St. Paul, ‘the things which I would, I do not, and those which I would not, I do;’ but I trust in God that His grace will enable me to do and to suffer all things to which He may be pleased to call me. I do hope that the precepts of His Gospel are more implanted in my mind. I am more sensible of this great truth that, by nature sinners, men can only be saved by faith in the Blessed Redeemer. I have been called on lately to argue upon this great point; for though I think it a bad thing to court dispute, yet when these things are in debate, every man should contribute as much as possible to support these principal doctrines of the Gospel, and truly grievous it is to see how little they are understood, how they are considered purely Methodistical, and

not only disregarded but violently opposed. I hope I am grown more diffident in giving my opinion, but where there is a possibility of removing error, silence may be a sin. I am more pleased at my increase of religious knowledge, because I only ascribe it to the teaching of God's Spirit. I most truly rejoice in your increasing peace and joy in the Holy Ghost. May you, my dear Sir, go on increasing in grace as in years, and may your example influence us, young converts, to a steady perseverance in well-doing.

"I have been to see some other schools since. I hope School-street may succeed better than those of Lancaster, which I have seen. I trust, as our institution is for the benefit of religion, and that I trust our prayers are in its favour, we shall succeed."

## CHAPTER VII.

### HIS MARRIAGE.

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**T**HE human heart is not less susceptible of pure and warm affection for having in it the kindling of love Divine. Early in February, 1808, Mr. Digges La Touche wrote to his Oxford correspondent :—

“Indeed, my dear J——, I have none (except *one* perhaps) from whose correspondence I derive so much pleasure and improvement as from yours, for I know that your heart is congenial to the subjects on which I most love to write, and flatter myself that it is rather partial to the writer, and that though the contagion of evil example may for a time intrude and prevent your meditations on the first great end of man, (as who does not feel the dreadful effects of the corruption that is in the world, strengthened by the errors each man feels in his own breast,) yet you return to the charge, and I trust will never cease until, by the grace of God’s goodness, you shall have put your enemies under your feet. Indeed, my dear J——, I was most anxious to see you, to learn the change which retirement and domestic happiness must make in the soul of every young man, when he has leisure, through the absence of the roaring torrent, to close up the banks, and prepare for the wintry storms, lest the

violence of the floods should burst the banks and involve his dearest hopes in ruin and destruction. This I was really desirous to see, that, from the example, I might derive a wholesome lesson in myself, and be enabled to entertain stronger and nobler hopes of my friend's advancement, and of his entering into the conflict armed at all points to meet the daunting war of ridicule and folly. However, I trust that this letter will show that ill-fortune was the sole cause of my not meeting with you here."

His friend had passed through Dublin from and to Oxford, spending the Christmas vacation at home in the county of Wicklow. The writer then details some of his own conflicts, and proceeds—

"Thus have I been for some time, but hope the time of refreshing is at hand. I go to-morrow to Ross, and thus far from this town, in the company and society of the truest Christians. I trust my soul may catch the odour of piety which flows from them, so as to preserve my heart long from the influence of evil example. The next time I write to you will be from Ross, and then I should suppose my answers will be different from the present. No name of — or any other — shall, I suppose and hope, be found in my letter. Yes! one may be found; but it is one which every pure principle serves only to endear to my heart—one with whom should it be my lot to be placed, I think improvement and happiness would follow, for, as Cowper says—

"True bliss, if man may reach it, is composed  
Of hearts in union mutually disclosed.  
For souls that carry on a bless'd exchange  
Of joys they meet with in their heavenly range,

And with a fearless confidence make known  
The sorrows sympathy esteems her own,  
Daily derive increasing light and force  
From such communion in their pleasant course,  
Feel less the journey's roughness and its length,  
Meet their opponents with redoubled strength,  
And, one in heart, in interest, and design,  
Gird up each other to the race Divine !'

"If these sentiments (and of their truth I have not the slightest doubt) were the foundation of half the marriages which we see, how different an aspect would the world wear. We then should seldom see them separated a moment, and spend as happy a life as mortals can do in this vale of tears. But we may also apply the words of this most delightful of all poets to Friendship's sacred name, and it is equally as applicable. And the consciousness of this urges me often to transgress the bounds of one sheet to those with whom I can communicate these speculations. You have never scolded me yet for it, and I hope it does not tire you. At least, I know you will like it for the subject's sake, though neither adorned with eloquence nor embellished with wit. Believe me, it proceeds from a heart which, though as weak as mortal's can be, yet is sensible that Religion alone can make us happy even here—is sincerely concerned for the welfare of his friends—and therefore is willing to promote those desires as much as possible in their souls which lead to honour, glory, and immortality."

Several of his letters during his visit to Mallow, to see his invalid cousin, are dated from Rockforest, the seat of Sir J. L. Cotter, Bart. One of them begins—

“What shall I say to my dear friends at the Bank, for this seeming idleness, but in reality caused by my cousin’s alarming illness. If promises of renewed application will answer, I think I can safely make them; but I do hope they will sympathize with us in the cause, and consider its effects as unavoidable. My cousin is out of danger, and I trust soon to be able to quit this place which, believe me, will not be without regret, as I shall leave friends whom I highly value and cordially love, with a doubt how soon we may meet again. We have pursued our searches together in the Book of Truth; we have debated together on the most serious points of doctrine and practice; and can you wonder that with hearts engaged in the same gracious pursuit of holiness and happiness in God, I should not feel a great affection for them? No! as long as you and I, my dear friends, feel the glowing sentiments of mutual friendship filling our souls, we shall easily allow the binding force with which the views of religion and the dispositions of Christianity cement hearts sincerely desirous of advancing in the knowledge and love of their Creator and Redeemer. The happy souls which compose His *Church* feel the union of being members of Him. ’Tis sentiments of *rivalry* and self-love which occasion the jarring discords that torment and separate social life. Can these exist in hearts purified by Divine grace, and filled with the fruits of the blessed Spirit of God? Certainly not. And let us who experience the happiness of religious friendship, acknowledge the blessing and cultivate it with our hearts. How good is our Heavenly Father, that while this world is only a passage through a wilderness to a glorious rest prepared for His own people, He leads the soul into green pastures,



and refreshes it beside the running waters, satisfying it with the fulness of the riches of His grace. And even in worldly enjoyments He gives us more than we ask or think—allows us the delight of joining in social addresses to Him, and of communicating the pains and joys of the soul to our dear friends. ‘Oh, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men.’”

In the close of the letter he writes—“In addition to a chapter in the Testament, with Doddridge’s Exposition, we have begun Paley’s ‘Evidences of the Christian Religion,’ a most excellent book, and very useful in confirming our faith.”

The above letter was written in February, 1809. He soon afterwards came back to Dublin, and resumed his engagements at the Bank and otherwise. But his leave-taking at Rockforest had not been final. When about six months more had rolled by, the *Dublin Journal* of Tuesday, September the 5th, 1809, contained the following announcement :—

“Married—on Thursday last, at Rahan Church, County of Cork, James Digges La Touche, of Stephen’s Green, Esq., to Miss Cotter, eldest daughter of Sir James L. Cotter, of Rockforest, Bart.”

This connexion had commenced during Mr. Digges La Touche’s visit to the neighbourhood of Mallow. One member of the Cotter family was, indeed, the wife of the Rev. Mr. Dunn, of Ross, who had been

his father's friend, and one of his own earliest and most valued advisers. Mr. Digges La Touche's proposal for Miss Cotter was at once accepted. Afterwards, however, an event occurred which, though painful, ended in a way which reflected honour upon both parties. By the failure of a bank, Sir James sustained a serious loss of property. Of this he immediately apprised Mr. Digges La Touche, at the same time most freely releasing him from his engagement with his daughter. But Mr. Digges La Touche at once replied, refusing to retire from the engagement, stating that it was for the young lady herself, and not her money, that he had proposed marriage.

Before Mr. Digges La Touche became acquainted with them, the family at Rockforest had been more fond of the gaieties of the world than of the habits and pleasures of Christian piety. His conversation and example, however, produced a deep impression, and apparently wrought a complete revolution in that respect. The young lady of his choice was remarkable for her personal attractions, and he soon believed that she possessed also the abiding and far more precious excellencies of evangelical faith and devotedness. "A virtuous woman is a crown to her husband." And besides adding to his grace and dignity, Mr. Digges La Touche entered upon the holy estate of matrimony as ordained by the Divine goodness, for manifold blessing, making those it unites together

a double power for good to each other and to all within their sphere of influence.

To the record of his marriage I add extracts from two letters—one addressed to his eldest sister, and the other opening a correspondence with a sister-in-law. The one to his eldest sister seems to have been written immediately after the marriage. It may be observed, that he and his sister had been long in the habit of interchanging letters, she referring to him as an adviser in matters of highest concern.

“—— But lest you should imagine that I was not gratified by your so kindly saying ‘Farewell,’ I do thank you most heartily for it. I need not tell you how affectionately my heart has always felt for you, and how earnestly I have sought every opportunity of in any degree showing it; how carefully I have watched how I might give you advice, and how I never kept from you what I thought of your character, even at the hazard of disobliging you. And do not imagine that this interest in you has in any degree ceased. Do not think that I consider myself as at all freed from enjoying your confidence. No, indeed. I cannot see that, although there is a difference in my situation, there can be any in my sentiments with regard to you. No; you must only reckon that where you had before one friend, you now will have two, and instead of losing a brother, that you will have another sister, who is prepared to love you with the truest affection. So that, instead of losing, you see you will gain by this business. Indeed, I think that when you know her you will love her.

"Many thanks for your good wishes. Without the favour and the love of God, the greatest worldly prosperity is converted into a snare. Our own corrupt hearts infect everything they touch, and unless sanctified by Divine grace, everything will be a temptation to us. You know, my dear, I have often endeavoured to impress this upon your mind. The Lord is much better served by a meek and gentle fulfilment of the duties of our station, than by the most vigorous exertions of zeal. Let us, then, in an humble dependence on His grace, and a deep sense of our unworthiness, open our mouth wide, and He will fill it abundantly above all that we can ask or think. The more I look into my own heart and perceive the hidden sources of corruption which are there, the more I wonder that so great and precious gifts lie open before me. I can see that I am utterly weak, and that unless aided by power from on high, I should be utterly lost—if left to myself for one hour, that hour would be sufficient to ruin me. My dear E——, let us 'set up our banner in the name of the Lord,' and be assured that as far as human prayer and exertion can go, you may always be confident that all in my power shall be at your service. May every blessing which the God of all grace can bestow be yours, my dear E——. I—— (Isabella, Mrs. J. D. La T.) desires her love to you, though unknown."

The next letter, addressed to his sister-in-law, Mrs. W——, opens a regular correspondence with that lady, pursuant to an arrangement agreed upon previously to his marriage. It was succeeded by more than sixty others, copies of which are before

me, the last in the series bearing date June 23rd, 1825.

“My mind is destitute of every feeling of apprehension, and anticipates nothing but a kind reception for this opening of a correspondence. For when I assure you—and Isabella says you and I are matter-of-fact people—that so far from forgetting, I have continually wished to show you that I remembered you, and that with a true brotherly affection and love—and that I must ever be interested warmly and deeply in whatever concerns you, and that anything you say must meet from me a kind reception, you can have no excuse for fearing in me a severe critic.

“The next question is—What am I to do that you may not yawn over my letters, or take them for a soporific dose in order to aid your slumbers? Why—as man is composed of body and mind—as both these are active agents—why should not I take one half to be the subject of our letters? and as Isabella chooses the bodily news, let us relate the mental energies which actuate those around us. Let us, then, talk of books and thoughts. And I do not think that our field of view will be more contracted or less interesting than if we had the private histories of half the world, or the most ponderous assemblage of disasters to recount, or the splendours of half a thousand ill-advised jubilees to describe. What—shall the wretched perishable interests of life call forth our anxiety and draw our minds to painful foreboding or false flattering hopes; and shall the affairs of that mind be neglected, whose affections and faculties are the noblest work of Providence—whose powers direct the body, of

which we hear so much, and whose actions shall constitute our joy or misery to all eternity?

“Are we then rational creatures, and shall we avoid speaking of that Reason which makes us so? Are we immortal, and shall we not inquire into the nature of those privileges which this bestows on us? Are we Christians, and shall we refrain from the subject of the influences which the Gospel should have upon our lives and conduct? In fine, shall every petty trifle interest us, while those subjects to which our dignity, our glory, and our happiness call our earnest attention, are thrown by with disgust, or heard with coldness and indifference?

“Are you of my way of thinking? If so, then let me know what you are reading, and what you think of it. In fact, all my correspondence has been so entirely of a mental kind, that I have hardly any skill in any other style of writing. I have been looking through what seems to me a very entertaining monthly publication, called the *Christian Observer*. It contains an account of all the public institutions for doing good in England—extracts from many excellent authors—good reviews of some religious publications, and instructive treatises. I should recommend it as a good book to lie on a table or in a bookcase. There is another book which I have just begun—one of old divinity—Horneck’s ‘Law of Consideration;’ it is very forcible and powerful—diffuse, but strong and energetic enough to rouse all the slumbering faculties of the soul to action. Horne on the Psalms is a very delightful book; it teaches us to apply those delightful compositions to our own wants and circumstances, which is invaluable to those who either know or are learning the Psalms by heart. For myself I can say

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that, at a time when I was forced to seek for edification for myself, without any almost to join with me, this book filled my mind with peace I never before had enjoyed. Be it enthusiasm or what it may, it was too solid to be rejected—too good to be despised.

“We are both of us well, thank our good God, as we could wish, enjoying ourselves so as to call for constant gratitude to Him for so many mercies, and having so many blessings as almost should make us fear we might have our portion in this world. But, blessed be God, those who come to Him in sincerity He will in no wise cast out.”

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## CHAPTER VIII.

### HIS ENGAGEMENT WITH THE SUNDAY SCHOOL SOCIETY.

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CHRISTIAN men have been known to consider their entrance upon wedded life as warranting, if not requiring, them to withdraw from benevolent activities in which they had been, up to that date, honourably and usefully engaged. Work in the Sunday School, house-to-house visitation among the poor, intercourse and correspondence with friends, and other courses for Christian ministration, are stayed, and vacancies are formed which often are difficult to refill—as if what God ordained to supply a “help” “*meet* for man,” were a weight that hindered, a chain that fettered, or a prison that immured him and severed him thenceforth from fellow-workers to the kingdom of God whose pursuits he had once cheered and shared. In such cases, whatever be his personal gain by his change of circumstances, it is accompanied by a serious and perhaps irreparable loss to society and even to himself. A secret tendency to self-indulgence, taking occasion from the opportunity, may induce the mischievous mistake.



Certainly where the husband and the wife are of "one mind in the Lord," not only should they have more growth in grace, but, allowing for necessary modifications, their aggregate of useful influence abroad, as well as at home, should be doubled rather than curtailed by their new position.

It speaks well for Mr. Digges La Touche that his marriage in no degree interfered with his steady prosecution of those various plans of doing good, to which he was previously, week after week, and even day after day, devoted. His visiting the prisoners in the gaols, and the patients in the wards of the hospitals, together with his loved duties in connexion with "School Street," were continued as earnestly as had been usual. His correspondence increased instead of diminishing.

But this represents only a part of what is true respecting him at this, which may be called one of the most critical periods of a man's history. Within two months after his marriage, he joined men like-minded with himself in a new Christian enterprize, one of the most important ever projected for the best interests of his country—one for which he wrought as chief actor, heartily and untiringly, till he rested from all earthly labours, having secured for himself a high place in the esteem and gratitude of all the wise and good while Scriptural Sunday Schools are valued in the land.

As will be more fully told in an Appendix to this volume, Sunday Schools had been commenced in Ireland before the close of the last century, suggested, it would appear, by the movement for the same object in England with which the name of "Raikes" stands prominently as honourably associated. Much difficulty was found by persons willing to be employed in the good work, through ignorance of plans it was expedient to adopt, and especially through lack of books to be used for teaching, with the impossibility, in the then state of Ireland, of procuring those and other School requisites. A Society had been formed in London for supplying these deficiencies, and applications were made to its Committee for aid to cases on this side the channel; but the answer received was that the Society was limited to "England and Wales" as its sphere. To a small extent help was obtained by private application to individuals there and at home; but there was no prospect of resources being forthcoming, in that way, at all adequate to the demand.

As the result of much personal inquiry and conversation upon the subject, it was thought important and feasible that a Society, similar in its objects to that in London, should be formed in Dublin, to forward the noble work in Ireland. A Meeting of well-disposed influential men for consultation and taking what appeared to them wise action in the

matter, was held in the Messrs. La Touche's Bank in Castle Street, on the 29th of November, 1809.\* At this it was agreed to form a Society; and a Provisional Committee was appointed to prepare a plan of organization to be submitted to an adjourned Meeting to be held on the 12th of December.

That second Meeting was held accordingly. The plan presented by the Provisional Committee was discussed and adopted. "The Hibernian Sunday School Society" was formed. Subsequently its name was changed to that by which it has been known for more than half a century—"The Sunday School Society for Ireland."

But the work of the Society for its purposes in the country, depended more upon its practical measures than upon its plan in the abstract; and the effective-

\* Names of persons who met at the Banking House of the Rt. Hon. David La Touche & Co., on the 29th November, 1809, when it was

Resolved—"That a Society for the encouragement of Sunday Schools in Ireland is necessary, and would be highly beneficial." The persons present formed themselves into a Society for the purpose, namely:—

ALEXANDER BOYLE, Esq., in the Chair.

REV. DR. STOPFORD,	DR. ISAAC D'OLIER, LL.D.
REV. JAMES WHITELAW,	MARTIN KEENE, Esq.
REV. B. W. MATHIAS,	ANDREW MAZEIRE, Esq.
REV. THOMAS KELLY,	VICARS BOYLE, Esq.
REV. JAMES BENNET,	RICHARD BOYLE, Esq.
THOMAS PARNELL, Esq.	ROBERT NEWENHAM, Esq.
JAS. DIGGES LA TOUCHE, Esq.	WILLIAM BEILBY, Esq.
P. Æ. SINGER, Esq.	

ness of its Committee for administration was mainly contingent upon its Secretary. For the most part, in his breast would be the spring of its vitality, in his head the vigilance of its oversight and the prudence of its counsels, in his hand the character and vigour of its activities, and in his stayedness and persistency the guarantee of its progress if not of its success. Besides, the Secretary is the central uniting and prompting power among the managers of an organization, and therefore he must be one with whom they, and he with them, have honest aims and sympathies in common for the undertaking, and mutual genial regard and confidence. Moreover, the Secretary is the ostensible representative of the Society before the public, and should be a man whom all classes concerned will favourably recognise, in proportion as he is known, for his intelligence, worth, and courtesy. How pre-eminently requisite these qualities were in the person who should take the post of Secretary in this Society for Sunday Schools in Ireland, must be obvious to every one acquainted with the country and the project.

The Meeting, therefore, having founded the Society, at once proceeded to elect a Committee,\* and appoint

\* The Committee appointed included, with several before mentioned, the following gentlemen :—

REV. DR. M'DOWEL,  
REV. JOHN CROSTHWAITE,  
REV. WILLIAM THORPE,  
REV. MOORE MORGAN,

MR. LEONARD OGILBY,  
MR. JOHN GUINNESS,  
MR. ARTHUR KEENE,  
MR. JOHN KINGSTON JAMES.

a Secretary—an “Honorary Secretary,” who would not merely honour the Society by permitting his name to stand in that relation to it, but who would also serve it and honour himself by faithfully doing the chief work of the position.

It is not improbable that this question had been already thought of by some who were principals in the movement. Be that as it may, it had no sooner arisen than the name of Mr. James Digges La Touche was mentioned as eligible for the post, if he could be induced to undertake it. He had attended the first meeting for consultation, but was not present at the second. He was, however, at hand on the premises, at his desk doing his usual duty, in the Bank. There existed but one opinion on the desirableness of securing his services as proposed. He was already known as Secretary to the “Dublin Weekly Schools.” Every one seemed to say, “He is the very man for our purpose, if we can get him.” “Ask him at once.” A deputation went with the request of the meeting to him, and shortly came back with his reply—consenting. This gave them no small assurance that their labour would not be in vain.

For they who knew Mr. James Digges La Touche then, were well aware that, in addition to his being the right man for the place, he would not desert it till they themselves gave way—that besides being trustworthy to hold the tiller, his heart was with the

vessel to steer her to his best ability, and should assault be made on her or danger otherwise threaten her, he would be among the last to surrender or quit his hold. His accepting the charge was of his own free-will, founded upon a due consideration of the case in all its bearings ; and what he did he did from Christian principle, under the conviction that it was work assigned to him by the great and gracious Lord whose he was and whom it was his joy to serve. Though we have no detail of reasons which led him to accept the office to which he was invited, our knowledge of him, and of the engagements it devolved upon him, suggest various aspects likely to dispose him to undertake it. For instance :—

1. He was a firm believer in the Gospel, and earnest for promoting the knowledge and power of it in others. He also highly valued the Lord's Day, and deplored the desecration of it which then prevailed among all classes. The Sunday School's Society plan embraced both objects to him so dear.

2. He was deeply interested in the education enterprise which, both religious and secular, had been for some time occupying public attention in England, and was beginning to make way in Ireland. He had obtained what information he could respecting it when in London, and had been with others occupied in carrying on both Sunday and Daily Schools in Dublin. Here was an organization for assisting to

educate the children and youth of the country upon Christian principles, by instructing them to read and understand the Holy Scriptures—the volume whose doctrine he prized as a Divine provision for at once quickening and purifying the intellect and the heart, and so preparing man for his course in this world and his blessedness in the world to come.

3. He was forward in co-operating with others in benevolent and Christianizing activities, however he and they might differ in their views of ecclesiastical and subordinate theological questions. The Society was equally catholic, purposing to help all who were in earnest for doing the work, but strictly abstaining from interference in sectarian peculiarities.

4. He inherited largely the patriotism which several of the family had exemplified towards their adopted country, though with him it was concentrated for advancing works of charity rather than political in the usual meaning of the word. He had power enough for the senate, but he preferred a more quiet sphere; and believing that it is “righteousness” which chiefly “exalteth a nation,” he devoted himself to its furtherance, doubtless the more thoroughly, because its friends are too few, while other lines of activity have perhaps sometimes too many votaries. The Sunday School organization was for the best interests of the whole country, in all its provinces, and in all classes of its population.

5. He was at home in office-work, delighted in full employment, and had singular facility in business and letter-writing. *Cæteris paribus*, the Secretariat proposed was an occupation altogether congenial with his taste; and, excepting for attendance at Committee meetings, his private convenience might regulate the hours he should devote to it.

6. He sought to enjoy and encourage others in useful activities. He had a strong conviction that the "laity" could do, and ought to do, largely for the good of others—that labours of love belonged not of right to the "clergy" only. The aim of the Society was to supply requisite advice and other helps to persons willing to consecrate themselves for training up the youth of the community in the fear of God. He doubtless pictured to himself, what opportunities the office would give him for intercourse and correspondence with all who were thus occupied already, and with numbers more who might be induced to unite in the blessed and glorious undertaking. His influence would thus come to actuate, and in some measure guide, a host of fellow-workers in all quarters of the land. How grand a project and how gratifying and profitable to himself, as well as to them, would be the intelligent and hallowed fellowship thus established between him and the multitude of agents like-minded with him, for the noble and holy work.



In the Committee of the Society he had for coadjutors men whom he well knew, and who were every way worthy of himself. The first series of things to be done included making the Society known, and providing books suitable for use in Sunday Schools, the public press of the day furnishing none adapted for the purpose. That which was as much needed, and demanded fully as much care in compiling, was a volume of "Hints" for the Teachers and Managers of Sunday Schools, by which persons disposed to work might learn how schools could be best arranged and carried on. A large portion of this is original matter, and, though not all, a great proportion of it is from the pen of Mr. James Digges La Touche.

During the seventeen years that he remained Secretary of the Society, namely, from its formation till his death, he had the correspondence of it under his own eye, and, with rare exceptions, every letter on its business, which was more than a note of mere routine intimation or acknowledgment, was written with his own hand. Nor were those letters *ex officio* only. They were often of considerable length, freely breathing the spirit of Christian friendship, and always contained more or less of remark, comment, allusion, anecdote, or other matter cheering or profitable to the person addressed. Not unfrequently official communications, on the affairs of the Society, were followed by others in the style of private friend-

ship, answering requests for advice, informing of public events, or expressing sympathy in sorrow.

As a specimen of what one may call extra-official letter-writing, and as showing with what courtesy and wisdom, as well as earnestness, he endeavoured to have all that could work well engaged for Sunday School instruction, I copy for the reader a communication addressed by Mr. James Digges La Touche to his fellow-worker in connexion with School Street, the before-noticed estimable and benevolent Samuel Bewley, Esq., of this city. The letter is without date, but is thought to have been written about the year 1820 or 1821.

“MY DEAR SAMUEL,

“Allow me to address you a few lines on a subject which has given me much thought, and which may convey some suggestions of which you can make better use than I possibly could.

“In my correspondence as Secretary of the Sunday School Society, I have been struck with the little intercourse which we have had with the Society of Friends, which can only be accounted for in two ways, either that our Society precluded by some rule their co-operation, or that they were not much engaged in Sunday School instruction. As on inquiry I believe that the latter is the case, though perhaps I may be wrong, I have determined to put my sentiments on paper, and to avail myself of your friendship to consider them, and to make such communication of them, either as from me or rather from

yourself, as may seem to you most conducive to the great end in view—the furtherance of Scriptural education in the country.

“I need not mention to you the value of Sunday Schools, for our first acquaintance took place in the management of one of which you had for many years previously been an active manager and teacher. Assuming, therefore, the beneficial tendency of these institutions, I would suggest to you the consideration whether your benevolent Society could perform a better service, both to our fellow-countrymen and to their own young people, than by making it a part of the regular education of the families of your Society—that important branch of Christian usefulness. This might be done either by an attendance on large Sunday Schools, or, what would probably be more expedient, the assembling of a small number of the neighbouring poor children in some apartment of your houses or out-houses, to be there instructed by the younger members of your families. This would be a safe, unostentatious way of doing good, and, if generally followed, would carry instruction to a large number of our ignorant population. But desirable as this is, I own I am more struck with the advantages likely to accrue to your young people themselves. Youth is the season when the feelings are peculiarly energetic and lively; and although they may be repressed and controlled by early discipline, yet they will frequently burst these restraints, and give pain and anxiety to their instructors and friends. On the other hand, if repressed they are liable to subside into a narrow selfishness, or to waste their powers merely into a cold and calculating pursuit after worldly gain and worldly business. For

both these evils I do not know a more efficient remedy than an early interest and activity in the works of Christian benevolence.

“To the lively and active these pursuits furnish an object which employs usefully and safely all their energy, while, as the Great Author of our being has wisely made the benevolent feelings the most pleasurable which we can experience, these pursuits open many channels to real enjoyment, and at the same time as they lead the young and sanguine mind to sympathize in the sorrows and distresses which surround us, they are calculated to give thought and steadiness to the character. To the more sober and worldly-minded, the feelings of kindness and consideration elicited by these works of mercy, soften and expand the heart, and at the same time point out the right and satisfactory way of employing that money of which the Lord of all has made us stewards.

“If these sentiments be correct, can parents and experienced Christian Friends do a more salutary office of kindness to their young people of both sexes, than to train them up to a life of usefulness, as we train up apprentices to their trade, both by precept and by continued practice too. I do not know anything more likely to call forth the affections and the sympathy of the young, than the interest which they are led to take in the welfare of their little pupils, whom on the Sunday they instruct in the Holy Scriptures. They are also thus led to study them more diligently themselves, and they gradually acquire such a knowledge of the characters and treatment of children as will be of essential service to them when they, in future life, have families of their own.

“I know not the rules of your Society, but if these

sentiments meet your concurrence you might perhaps have an opportunity of bringing them under consideration as from yourself.

“Believe me always, my dear Samuel,

“Your sincere and faithful friend,

“JAMES DIGGES LA TOUCHE.”

I am not able to say that this letter led at once to any important direct results; but subsequently Sabbath Schools became rather numerous among the “Friends,” both in England and in this country. And long previous to the time of this “letter” many of the Society of Friends had freely co-operated with other Christian people in works of benevolence, of which the Schools begun in St. Catherine’s Parish afforded an example. The “letter” itself is admirably adapted to stimulate in practical activity for doing good unto all men. It puts the case so simply and plainly; its argument is so various, and it is so strong in sound philosophy and Christian sense; withal it shows so much frankness and generous kindness, that taken as a whole it could not but commend itself to the approval of intelligent piety wherever read.

Mr. Digges La Touche by his early acquaintance with members of the Society of Friends in the School Street Sunday School, which the letter mentions, received a very favourable impression concerning that

estimable body of religious people. In one of his early letters to Mr. — he says—"I wish you were acquainted with some of our Quakers; some of them are really excellent. If you meet them, speak to them. I think you and I agree that exclusion does no good. I am sorry it is so prevalent as it seems to be."

The Sunday School Society required a public office, where details of business could be transacted and attentions given to applicants for information and assistance. To take charge of it the Committee required an Assistant Secretary, and after a while obtained the services of Mr. Boyd in that capacity, who, throughout to the present day, has continued to hold that responsible position, and whose uniformly judicious, vigilant, and courteous habits, have contributed in no small degree to the progress and success of the Society. He has lately completed his fiftieth year of office.

Mr. Boyd represents that every morning, after post-delivery, he went over to the Bank with the letters which had arrived, to place them in Mr. Digges La Touche's hands and receive from him instructions or suggestions as to the office-business of the day. He always found him most kind and Christian, never hurried, but free to give his whole mind for the time to what was placed before him. All the principal letters Mr. Digges La Touche

reserved to answer, if leisure occurred, during Bank hours, if not, afterwards. Mr. Boyd still remembers and speaks of with warm feelings, the pleasure and profit he had in those interviews, and that he never retired from them without having had some or other "good word" that "maketh the heart glad." I insert two letters\* which show the place which Mr. B. held in the Honorary Secretary's regard and confidence. The first gives both the occasion of it and its date.

"Dublin, 25th June, 1818.

"MY DEAR BOYD,

"I have the pleasure of communicating to you the resolution of the Committee at their last meeting, by which leave of absence for six weeks, from the first of July, has been given to you, in the hope that a visit to Scotland may both minister to your gratification, and also to the perfect re-establishment of your health.

"During your absence from Ireland you may have an opportunity of seeing some of those societies and friends, whose friendship has encouraged and whose bounty has materially assisted our exertions. It is the wish of our

\* Mr. Boyd having left me a discretionary power, I have inserted these letters notwithstanding his wish that they should be considered as placed in my hands only as an illustration of Mr. Digges La Touche's gentlemanly kind-heartedness. It is for the same reason that I wish others to read them for themselves. They are honourable alike to the writer of them and to the person to whom they were addressed.

Committee that you should express to them most warmly our thanks for their disinterested kindness, and communicate how very rapidly our cause prospers and extends in this country. You may perhaps also have opportunities of giving this information to some societies and individuals who are at present unacquainted with our Society and its exertions. Such information will be both interesting to them and beneficial to our cause.

"As you may have occasion to show this letter as your official document, I forbear expressing as warmly as I know we all feel, how much our Society are indebted to you for the warm zeal and unwearied diligence with which you have attended to its affairs. I will only state my sincere and fervent wish for your safe and prosperous journey—that you may find your friends in Scotland well and happy—and that you may return in health and safety. And ever believe me, my dear Boyd, with the sincerest regard,

"Your truly faithful and affectionate

"Friend and fellow-labourer,

"JAMES D. LA TOUCHE, *Sec.*

"Mr. James Boyd,

"Assistant Secretary to the Sunday-School Society."

The other letter was written by Mr. Digges La Touche during an absence visiting his friends in the South, several years after the foregoing. It begins with items of business.



" 10th August, 1825.

“ MY DEAR BOYD,

“ ——— When you write, pray mention where Mr. ——— is, and send me his last letter, which I only read in a hurry. I should also be glad to know what accounts you have received respecting your own family.

“ You asked me the last time I saw you, what I wished to have done as to the sale of the publication to Christian Parents, &c. My great wish is its circulation, and as I do not know its cost, I cannot exactly say. Who do you think would buy it? I wish you to act in this as you think best, only letting me know what you do, and taking for your own use, without cost, as many as you wish for.

“ We are here in a strange state. It is hard to say what will be hereafter. Many circumstances are very encouraging. There is certainly a willingness in many to listen to those who would gladly bring them acquainted with the words of eternal life. They speak plainly and strongly in reprobation of the spiritual slavery and bondage in which they are enthralled, and read frequently with eagerness the Holy Scriptures and other good books. A priest in a charity sermon on Sunday last in Mallow, urged the contributions of his congregation on the ground that there is such an earnest thirst for education amongst the people as to require their utmost vigilance and exertion to give it a right direction. Conversations occur with the people which may have much future effect, though we must not expect harvest-time in spring.

“ At the same time, there is an awful and dark dominion, which still erects its banners round about the

people, and presents its gloomy and awful front to every attempt to do them good. We sometimes fancy that we see it shake, and stones sometimes fall out. But still it remains; and how long it will remain is uncertain. To this part of the subject pertains the melancholy apathy of Protestants—some, as usual, eating and drinking, &c., &c.—others smiling with infidel contempt at the Quixotism, as they think it, of wrestling with Popery—others, through fear and electioneering motives, are adding their weight to aid the great oppressor, and £80, mostly from Protestant pockets, was contributed last Sunday in Mallow Chapel, to aid the priests to carry on their opposition schools in this parish where, as there is peculiar exertion, there is a peculiar attention on their part to do mischief, and I am sorry to say there is no diversion elsewhere to distract their operations. At the same time, much progress has been made within the last two years. My print has given much amusement to those R. C.'s; and there are several who have read the proceedings of the Easky and Carrick-on-Shannon Meetings.\* They are not the least angry at it.

“The Lord give us more of the spirit of Luther, and send forth active labourers to His abundant harvest.

“Yours, my dear Boyd,

“Most faithfully and affectionately,

“JAMES DIGGES LA TOUCHE.

“You may show the latter part of this to Mr. ——.”

\* The Meeting in Carrick-on-Shannon followed the anniversary of the Leitrim Auxiliary Bible Society in the Autumn of 1824. At

The "my print," mentioned by Mr. D. La T. in the above letter, is a lithograph, about 2 feet by 18 inches, from a drawing by himself. It must have been excellently telling at the time. Our modern "Punch" could hardly produce a sketch more full of life, point, and popular power; and its showing is not less applicable now. The scene is in a large hall. Looking at it, you have at the end on the left hand, the Pope's throne, on which is His Holiness in state, with Cardinal, Episcopal, and other attendants, male and female, including an altar-boy with

that anniversary the Roman Catholic clergyman of the Parish appeared and challenged to a discussion of the principles and projects of the Society, and it was agreed that the argument should come on when the business of meeting had been gone through. He and the crowd he had brought with him remained as listeners till the end. But time was then too far advanced to allow of the proposed argument being brought on, so it was settled by mutual consent that another meeting should be held, at which the subject might be fully gone into. In a week or two afterwards, accordingly, a gathering took place in the Grand-jury-room, at which three Roman Catholic clergymen appeared on one side, and three Protestant ministers on the other. One of the latter, however, was a Congregationalist or Independent, and had not received regular "Episcopal" ordination, and on that account the Roman Catholic clergy refused to meet him. Another, therefore, who had that virtue or dignity, took his place, and the affair went on. The speeches were afterwards published.

The meeting at Easky was in some respects more remarkable. The Parish Priest had been annoyed by the labours of two humble good men in the capacity of Scripture-Readers. Thinking to put them down or expose them before the public, he challenged them to a discussion in his *chapel*. They could not decline. For his

his bell, some of them kneeling and saying their beads. At the other end, on the observer's right hand, is a company of honest intelligent-faced Reformers, standing in two rows, and above them is a range of portraits representing others. Both parties are watching a process going on in the middle, between them. *There*, from a beam in the ceiling, hangs a huge pair of scales. Into that, on the Reformers' side, has been placed a BIBLE—nothing else—apparently by an official of their class, perhaps Luther, or some one more thoroughly rid of Rome's

purpose he obtained the help of two other clergymen of his Church, yet much abler than himself. The Readers, too, engaged a helper, much of their own class. When the parties were met to arrange preliminaries, the Nonconformist minister who had been objected to at Carrick unexpectedly came in, and though he had not come with such intent, the Roman Catholic clergymen insisted that he should take part in the debate. It opened on the following morning in the chapel, in the presence of a crowded audience, all eager to listen. The speakers in succession addressed them from the altar. The debate continued till evening approached, and was renewed next morning, continuing for seven or eight hours longer, when it closed, in compliance with the wishes of the Roman Catholic clergymen, who judged it would be a waste of time to prolong it. Upwards of 20,000 copies of the Report of this Discussion were circulated in the country, and it is believed did much good. At Easky the priests had no objection to hold discussion with men who, according to their Church, had no claim whatever to "clerical character," and it might be supposed that the lack of that, if it were worth anything, would render them more easily overcome in theological argument.

At Carrick it seemed not without difficulty that the Roman Catholic advocates gave out what had the semblance of an argu-

adhesions than even he. The attitude and bearing of this person, so sober, calm, and satisfied, with his arms folded before him, is admirable. The scale with the "Holy Bible" in it rests upon the floor. The other scale is, of course, high up from the ground. It contains the Triple Crown, the Keys, and a large volume or box inscribed "Traditions of the Church." As these had failed to move the beam, a burly ecclesiastic has placed himself standing beside them in the scale; and his great weight

ment for their side. They proved weak beyond anticipation. When the last speaker on their side was about to rise, the Rev. George Hamilton, of Killermagh, who was to reply to him, intimated that he should limit the length of his reply to the time which his opponent might take in stating his arguments. Mr. H. was a first-rate Biblical scholar. A volume of his on the Hebrew language had been in use as one of our college books. He had also given special attention to the subject of debate on that day, and he was, withal, a very rapid speaker. It proved that his opponent was the reverse of all these; he appeared to have no knowledge of the Scriptures, or preparedness for the controversy, or facility in giving out his thoughts. When he resumed his seat, Mr. Hamilton began, and, true to his own proposal, marking his watch as it lay on the table, closed with the simile, "Fond impious man, think'st thou yon sanguined cloud," &c., when he had reached the last of the number of minutes which the other had occupied before him. A greater contrast could hardly be imagined. For *quantity*, Mr. H. gave, one might say, a paragraph for each sentence of the other; and for *power*, the second of the two addresses might be compared to the rush of mighty waters from a burst thunder-cloud, which swept away every shred that lay in its course, nor left "a wreck behind"—one almost wished there had been real boulders, instead of merely a few straws for it to prove its strength upon.

added to them having proved useless, a stalwart brother has laid hold on the cords of the scale, and is pulling with his might to bring it down, but in vain. All countenances on that side say their case is hopeless—nothing that they can do will overcome the Bible. Underneath is—"THOU ART WEIGHED IN THE BALANCES AND ART FOUND WANTING."

With multitudes of minds Mr. D. La T.'s "Print" would strike more for truth than a folio of logic.

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## CHAPTER IX.

### HIS TEACHING THE LITTLE ONES.

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**N**EXT to Religion, Education seems to have been made by Mr. Digges La Touche the study of his life. Few men of his standing, probably no one in Ireland, had given closer or fairer and fuller attention to it than he from the time he began to think for himself on general subjects; and surely no one was more alive to its importance, as bearing on the future condition of individuals, of families, and of the community at large. His engagements with the Dublin Weekly Schools as their Secretary, and his association as a fellow-worker with their conductors in School Street, quickened and fixed his thoughts upon the question, and gave him to see how little it was then understood and appreciated as affecting the population of the city and country. When God gave him children of his own, to the vividness and power with which it had pressed upon him as a public-spirited philanthropist and patriot, were added the claims it had upon his conscience and his love as a father. What he had

previously read, and observed, and otherwise discovered or reasoned out, was now concentrated upon preparing himself as best he could for bringing up his little ones in the way which they should go. It would be well for both parties concerned if all parents gave themselves with like earnestness to prove that God had entrusted their precious offspring to hands competent and faithful for the charge.

By "Education," however, Mr. Digges La Touche, with every other sensible person, did not understand merely giving to young persons a polished exterior ; nor was it, with him, confined to reading, writing, and "accomplishments." In his view, for youth of his own class it comprised more than what has to be done for passing through the University course. He preferred the substance of what is excellent to the mere pretence and show of it. He set a higher value upon a good conscience than upon great acuteness. He judged that the worth of talent, information, and mental culture, depends much on the use made of them. He had learnt that there were intellectual energy and wealth in other ranges than the human, and that the elevation of the good and blessed spirit above the evil and accursed, consisted not in the former having a mightier and fuller-stored mind, but in his thinking capacity and acquisitions being possessed, quickened, and ruled, by a pure, upright, and loving moral nature. He deemed that educating



children included training them for fellowship with God, as well as for intercourse with men, and for the immortality beyond death, as well as for the station they have to fill on this side the grave. Hence he thought Education not only incomplete but defective in its most precious element, which did not embrace teaching in Religion—"Godliness"—which "is profitable unto all things, having promise of the life that now is and of that which is to come." And in *this* he mainly sought to train the head, the habit, and the heart.

The subject was often spoken upon with guests in his home circle, and his opinions and counsels with regard to it were applied for by persons at a distance.

Writing to Charles Hodson, Esq., 27th August, 1822, he says :—

"If I have delayed longer than reasonable the answer to your kind letter, the causes seem to have been the usual press of business, and not less the important question it contains. Volumes have been written upon the subject, and the pages of Miss More's 'Strictures,' and Mr. Babington's 'Essay on Christian Education,' would convince any unprejudiced mind how difficult it is in the compass of a letter to say how shall religious truth be communicated to the infant mind? Along with these two works I would wish to refer you to a letter in the *Christian Observer* signed J. D. L. They contain much of the theory. But you still say to me, 'What is your experience?'

“The first discovery I have made is that there is no short cut to Religion. The ingenuity of man has been always seeking some smooth and easy path, and many have been the projects for cutting down the Hill Difficulty, for making less precipitous its descent, and more gay and less sunk the Valley of Humiliation. But all attempts have failed. Pilgrims have only been led into by-paths to their loss and disappointment, and the law of the journey remains unaltered—‘Strait is the gate and narrow is the way which leadeth unto life.’ It is only that which leadeth to destruction whose gate is wide and whose way is broad.

“Now it is easy, I know, to fabricate a sentimental Romanistic Religion, and to affix to it the name of Christianity, and then, speculating upon the softness of the young mind, to lay before it the honied medicine, if it be medicinal. But I am persuaded that such will never stand the assault of one fit of passion, nor resist with any effect the temptations of the world or the snares of the Devil.

“If we expect to do real good to our children we must aim at leading them to deny themselves, to take up their cross, and to follow Christ. Now in order to lead them to do so we must go before them. It is not an occasional lesson, however excellent, nor an occasional precept, however wise, that will of itself avail. They will contrast our practice and our injunctions, and follow that which will be most agreeable to nature, that is, what is contrary to Religion. This is no easy task to parents and teachers, but it is the most effectual, to let the pious feelings of the father spread a kind of religious atmosphere round the

child, so that at every moment he meets with what is calculated to lead him in the right way.

“But I would not be supposed to say that direct instruction must not be given. My plan has been to bring my little ones to the Holy Scriptures, and by conversing with them, or rather leading them to converse by questioning them as to their ideas on the subject before us, to store their minds with just views of what God has written for our instruction. Thus they learn to understand what they read. And this is rendered more useful by extending their knowledge in committing to memory psalms and hymns and parts of Scripture. These are the principal means which, under Providence, I have made use of, and although I cannot say they have derived all the benefit I could have wished, yet I must say I have no reason to complain. They are really good children, free from any tendency decidedly vicious, and they listen with delight and interest to any instruction on the subject of Religion.”

The Rev. Dr. Thompson, of Perth, a warm friend of the Sunday School Society, appears to have been on a visit at Sans Souci early in 1823. After his return he wrote to Mr. Digges La Touche, which elicited from the latter the following explanations in reply :—

“Your kind recollection of me and mine gratified me and Mrs. L—— much. And I have further to thank you for Mr. Buckhaly’s publication, as it must really give us pleasure that the subject has fallen into such good and sensible hands. I have given your message to Mr. S——.

“My family circle is still entire, as I have not been able to prevail upon myself to send away my boy to a distance, conceiving that however he might have advantages there which I cannot command at home, yet there are points of character which a parent’s eye is only sharp enough to spy, and a parent’s hand only sufficiently tender and skilful to form. In truth, my children have not had more than a part of Pestalozzi’s plan, the greater part of their instruction having been conducted on the old plan. Nor do I much lament this. Sufficient of the views of Pestalozzi have been adopted to excite their attention and develop their powers; and then the habits of labour and diligence have, I think, been in some measure formed by the practice of the old plan. Nor are these latter of small importance. There cannot be perhaps a better passport to success in life, nor is there perhaps a more moral attainment connected with instruction, than when the child employs his independent powers, and unobserved and undirected time, to prepare a lesson to which he feels some disrelish, in submission to the will, and acquiescence with the will of his parent and instructor. The calculation which he is obliged to form of the extent of his own powers so as to master a given difficulty against a specified time, is a most important piece of information or rather experience. And there are peculiarities, as I understand them, of the old system which it is well to embody in the new. There is also an advantage to be derived from much exercise of the memory in committing portions of the Holy Scriptures, &c., to that depository, where they are not lost but near, even at a distant period of life. The possessor is a storekeeper, bringing out of his treasure things both new and old. There is also a practice which

we are apt to overlook—the value of a rule. When the child has been led to perceive the existence of a principle in grammar, &c., a rule committed to memory is highly useful. It registers and embodies his knowledge and keeps it by him in a short and tangible shape, so that he can recur to it with ease. I have also been led to make use of books more than Pestalozzi would prescribe, and have found that the young mind which has been disciplined by a judicious use of grammar and of questioning, can and does grasp very vigorously the information contained in books ; and one advantage of this is that should death call away the parents the child has an independent source of improvement.

“ I have been much circumscribed and fettered in many things, owing to my own ignorance, and my children have not been brought as forward in many branches as they might have been, had I had more radical knowledge of the branches of instruction alluded to. Teachers also are difficult to be procured capable and willing to take their stand in these arrangements. My experience was, therefore, more in the infant course, in which indeed, the views of Pestalozzi give very great advantages. I have been much led to consider the advantages which the study of languages gives, and am inclined to prefer it to the other branches—Geometry, &c. It enlarges the mind, furnishes it with a copious and correct set of ideas, and brings the young mind in contact with the principles and feelings of the good and mighty dead, as well as the learned and pious living. It thus gives an elevation and tone to the mind, which ennobles and enriches it. It also furnishes the conversation with suitable words, and renders the communication between child and teacher

more easy and improving. And there is really so much of our English grafted on the stock of the learned languages, that their attainment is of vast importance."

Instead of quoting further from Mr. Digges La Touche's private correspondence, in which he comments on the subject, I will now invite the reader's attention to documents of considerable length, which give a matured digest of his opinions on portions of it, and which seem to have been prepared for the public. Among these are "Two Letters" to a mother who had applied for advice on the best method for education work in its earliest stage. Not more than a selection of paragraphs, presenting an outline of their contents, can be introduced here.

"You have imposed upon me at once a very pleasing and yet a very difficult task. To retrace those steps that have led to happy results in the case of my own children, would be comparatively easy. But as every successful experiment leaves the philosopher aware of the defects in the details he has pursued, and also qualifies him to repeat more perfectly his former experiments, so I should not treat you well, nor should I do justice to the venerable name of Pestalozzi, if I did not embody with the account of what I have done, those discoveries which sooner made would have enabled me to have done much better. Besides, I have lately learned much more of Pestalozzi's principles, and it is but fair that you should reap the benefit of my increased knowledge, such as it is.

"In his treatment of Infant Schools, Pestalozzi seems

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to have two objects in view:—1st. The preparing the Faculties by judicious Culture, for the attainment of Science; and, 2ndly, The imparting the knowledge of the Science itself, which he usually does in a manner perfectly radical.

“These two objects, though entirely separate, he makes mutually to assist each other, as it is chiefly by means of Exercises in the three branches of instruction—Language, Number, and Form—that he develops the infant understanding; and when it is developed, then these branches constitute the chief subjects on which the powers are employed.

“My children being very young, my attention has of course been directed principally to the Cultivation of the Faculties of the mind, the acquisition of positive knowledge being at this period a point of less importance.

“The first step which should be taken is to call forth the observation of the child and direct it to the objects around him. This has a good tendency with respect to all kinds of children. By it those who are slow acquire quickness and energy—those who are lively, intelligent, and volatile, learn the first lessons of attention. How different this from the usually painful task of teaching the letters before the former description of child has had the faculties awakened, and before the latter had learned to attend steadily to anything;—a lesson whose nature and objects neither could guess, is crammed down their throats, and very often with as much judgment and tenderness as the monkey fed the unfortunate Gulliver at Brobdignag.”

He then meets the question, “To what objects

shall the attention of very young children be directed?" and expresses his dissent from Pestalozzi's prescription in the case, as appropriate rather to a more advanced stage, suggesting that natural objects which catch and interest the child's notice, whatever be his taste, should be preferred.

"But, indeed, amidst such a quantity of objects which are new to a child, it is quite needless to add to their number. Rather use diligently what you have. At this stage I am much more fearful that you will do too much than too little. Always bear in mind that, at this time, it is not a quantity of useful knowledge which you desire to impart, (though the child will acquire much by degrees) but merely to accustom him to use his senses in a natural way, to observe what is around him, instead of permitting objects to pass before him unnoticed and unrecorded."

After giving specimens of the course he would pursue, he proceeds:—

"But it is not my object to furnish details. All I could say to the mother or teacher is, 'Accommodate yourself to the circumstances of your child, to the objects most constantly before him, and to his disposition and character. Do not aim at more than to lead him to most that occurs around him and what he sees in nature, and he will soon be prepared for a more advanced stage of instruction.'

"The first stage leads him to *observe*. The second should have for its object to teach him *attention*. This should soon become the aim of the teacher. At first,



perhaps, we must follow the child—we must leave his mind at liberty to pursue its own range—we must follow in the track which it takes, and be content to show the flowers which lie in the way. We must thus feed his understanding with light food, as not yet capable of digesting strong meat. But we shall soon have a harder and more delicate task to pursue—to lead him—to command his attention, and to direct it according to orders.

“By degrees, when we perceive that these exercises are become pleasant to him, we shall exercise our discretion in assuming the direction of his *pursuits*. When he is anxious to examine any object, we shall perhaps substitute another in its place, which is also pleasing. We shall occasionally stop when he wishes to go on, and stretch his powers of attention a little further than perhaps he may wish. We may perhaps curb his disposition of roving from one object to another, and aim at fixing his investigations to the same thing for some little time. These little practices persevered in, will, in the end, give his teacher, or his mother, the control over his pursuits, and feeling his dependence on her, he will go to her to direct him, feeling that without her all this delightful employment must be at an end. The mother’s discretion must point out how soon he shall begin, and to what point it is safe to go. It is desirable to command attention, but it is also needful to keep up the interest.”

The writer of the letter then requires that “all must be done with a smiling countenance and a loving heart”—that the child must not be censured for “stupidity when he does not at once perceive

what you mean," but have patient explanations given him—and recommends that, when he has observed sufficiently, he should be led to investigate systematically every object that is presented to him, calling into exercise the use of his various senses. He tells the mother that at this time she will have no reason to be vain of her child's attainments—that "other children may display more showy progress." "Be not dismayed. Your child may shine less, but his mind is full of vigour, and his faculties are in full development. And this is all the object we have in view in these first exercises." "Never press upon the child. Rather let him press you on. Watch when he perfectly comprehends one step before you take another. Ascertain that he observes well before you teach habits of attention." "Never bribe the child. Let him rather feel the instruction itself as a favour, and I have no doubt, if judiciously treated, he will consider it in that light." He very strongly reprobates all appeal to the "selfish and envious passions."

"But there is one feeling in the child's mind to which the mother may safely appeal—a feeling which cannot be too strongly developed and acted upon—a feeling not only innocent in gratifying, but one on which may be grafted the most valuable results—his feeling of love, of confidence and gratitude towards herself! Let, then, the mother make the seasons of instruction those in which the child shall feel the warmest glow of maternal tenderness.

He will need no further inducement to run with joy to receive her lessons. Under the feeling of benignant influence, his faculties will unfold themselves with unreserved confidence—he will display all the secrets of his character—and thus, while his understanding is improved, his mother will be enabled to discern and to correct his dispositions.”

The Second Letter is occupied with advice as to religious instruction. The writer says :—

“I have found the exercises which belong to the understanding by no means easy to impart. How, then, shall I adequately convey the idea of those which have for their object the moral and religious culture of the child’s heart—how shall I distinctly unfold the gradual process by which the first perceptions of Divine Truth shall be acquired and impressed upon the heart !

“I cannot exemplify my ideas better than by recalling to your mind the process by which a skilful artist perfects a picture ; it furnishes, I think, the best representation of the manner in which the teacher should commence and perfect religious instruction.

“In the first place you observe the bold and rapid sketch by which he delineates, correctly, though roughly and indistinctly, the outlines of the picture he wishes to produce. Then he lays on the tints by which he marks the light and shade, as well as the relative distance of the several parts. He then proceeds from step to step, gradually and almost imperceptibly perfecting his picture, each day adding those touches which his eye tells him are requisite, but which the day before he could not have

anticipated. Those touches are given now to one and then to another part of the picture. He does not dwell on one part till he has finished it ; he would then find it difficult to preserve the harmony and proportions of the several parts ; but here a little and there a little, until it grows beneath his hand a finished specimen of his art, the result of a series of improvements which he would find it impossible to give you an account of.

“Thus proceed in the religious instruction of your infant. When you have brought to his mind the leading and general principles of religious Truth—when you have marked the strong boundary line between right and wrong—you must proceed day by day to watch the movement of his mind, and the opportunities which his increasing knowledge gives you, and by degrees add line upon line, gradually rendering more distinct—more individually applicable—the impression which had been already made. You will easily perceive it to be impossible to detail a series of exercises for this end, as it would be to write a history of the finishing strokes which complete the picture ; and in what I now add I consider myself merely as giving hints for the general process, leaving the details to the piety and ingenuity of the parent or the teacher.”

Following upon this general illustration of the course to be pursued, are particulars for the application of it, each topic of truth inculcated by analogies and commended by reasoning adapted to the child's information and capacity. Theory is throughout made to bear on practice—in prayer, trust, love, self-

denial, filial submission, brotherly and sisterly affection, sympathy with the wants of the poor, &c., and the letter concludes thus:—

“These instances, with the preceding Hints, are merely offered as a guide, until more extensive experience shall have contributed to the formation of some more perfect details. And, with all their imperfections, you are now in possession of my ideas on the subject of the preparatory course which should be adopted with very young children on the promotion of Religion.”

The reading of these Letters impresses one with Mr. Digges La Touche's power for analysis, with the completeness of his grasp of the subject, and with his wisdom in treating it as a guide to others. How favourably does the course he counsels contrast with that formerly not uncommon, of forcing the acquisition of sounds regardless of ideas, and the memory of words without the exercise of the reasoning faculty upon the meaning which these words convey. What has been sometimes taught as Religion and the method adopted for teaching it, have alike tended to make it appear harsh and repellant instead of kind and inviting. It has been presented and pressed as a form without life—a law without love. Even where the peculiar elements of the Christian system are earnestly inculcated as truth, how liable teachers are to press them on the head as a creed, without affectionately commending them to the heart as a

revelation of Divine love for winning man to God and working in him salvation.

These letters also suggest the obligation resting upon parents to make themselves qualified for giving to their children such a course of training, general and religious, as the letters suggest. What an improvement would be wrought in domestic habits and influence, and what a seed-sowing for good in the next generation—were these suggestions followed.

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## CHAPTER X.

### HIS PUBLIC ADDRESSES.

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**M**EN are differently constituted. Some by taste and strength appear naturally formed for publicity. They require and enjoy the scope and stimulants of a prominent position for the development of their power. Provided they have knowledge, discretion, and constancy equal to their will thus stirred, these are the men for leadership in business or in strife. But others, with as much ability and spirit for good, prefer a retired and quiet position, if therein they can as well fulfil their Providential mission. Still, when *duty* calls, they are ready to stand forth with their heart firm and their loins girt, to do or to suffer as the case may be.

The Nile in fulfilling its course, has to rush roaring over rocks and cataracts; but its ministration of fertilizing influence to the soil is performed while noiselessly pursuing the even tenor of its way. Great good may be done without making a show of the doer. There were formerly, and there are still, those who do things—even religious things—"to be seen

of men;" and "they have no reward of our Father who is in heaven." Vitality does wondrous work continuously; where is it seen or heard? The mightiest agencies in nature are invisible, known only by their effects—witness gravity and electricity. "The kingdom of God cometh not with observation." "He shall not strive, nor cry, neither shall any man hear his voice in the streets," was foretold of Him who was to be the Founder and the Administrator of that Realm of grace.

That Mr. Digges La Touche did not show himself more frequently as a speaker in the gatherings of the citizens, arose from no lack of talent. The acute and graphic author of "The Rotunda; or, Characteristic Sketches of the usual Speakers at the April Meetings," published in December, 1825, gives, among others, the following picture from the meeting of the Sunday School Society:—

"But see; here comes in the Secretary, that short little man in the blue coat, his small dark eye illuminating his pale face. There was a man in the Irish House of Commons who immortalized himself by the delivery of a single speech. He never rose to speak but the once. Either his mind was worth but the single effort, or he fathered some foundling, and was fearful of future detection; or, in the morbid pride of acquired character, he did not wish to risk his jealous fame. To have it said, 'This man can speak,' was enough for him, and he spoke no more. This is certainly not the feeling of J. D. L—che. He speaks,



it is true, but one speech in the year; but as sure as the year comes, he stands up to advocate the exceeding usefulness of the Sunday School Society, of which he is, I believe, the parent, at least he is certainly its best friend; and if it were necessary to the cause he loves to address the public oftener, doubtless he would not draw back. But what he says in his single speech is worth revolving with the sun. It has matter in it that can firmly adhere to the mind for one year. It is not the snow-flake that lightly falls, and as quickly melts, and leaves no traces. His words come like the vernal shower on the tender herb; they fall softly and fragrantly, attended with all the freshness of verdure and the promise of plenty. Mr. L. rises in the collected might of a man having the power of his mind in perfect self-possession, the cool commander of himself. With all the resources of an intellectual banker, he can draw to any extent upon the riches of his mind and the stores of his language. Without the apparent ambition to say fine things, nothing but what is fine and finished comes from him. Without the effort of selection, his ideas come like a bridegroom out of his chamber in splendid attire. It is really delightful to see how this intellectual bee ranges through the fields of science and literature, and comes home with the collected spoils of a thousand flowers to enrich his hive. How happy is the effect which ideas rich in taste and moral beauty, adorned by ingenious and scientific illustrations, apt metaphors, and Scripture allusions, produce. With more taste than Singer, as much self-possession but more gentleness than Daly, as fertile as Mathias but not so fiery, as clear in voice as Pope but not so astounding—with powers that would have made him the ornament of the

pulpit, the bar, or the senate—what a pity it is that such a mind is tied down to a desk in a counting-house! What a blessing it is that such a mind is devoted to the Sunday School Society!”

These statements were by “C. O.,” which every one knew stood as the initials of “the Rev. Cæsar Otway,” then united with Dr. Singer, F.T.C.D., afterwards Bishop of Meath, in the chaplaincy of the Leeson-Street Asylum. I knew them both, and they were both worthy of being known. Than Mr. Otway no man was more capable of forming a correct estimate in the case on which he, as above, gave his opinion, and his style when expressing it well becomes the writer of “Sketches in Connaught and Donegal.”

But the reader shall judge for himself of Mr. Digges La Touche’s speaking power so far as it can be understood by seeing an address in print, which a crowded meeting in the Round Room of the Rotunda heard delivered fresh and fervid with the living voice. At the Annual Meeting of the Sunday School Society for Ireland, held on Wednesday, 11th April, 1821, the Right Honourable the Earl of Roden, President, in the Chair—James Digges La Touche, Esq., on the motion of thanks for the aid which the Society had received from Scotland, said ;—

“MY LORD—I have more than once been called upon, on similar occasions, to move resolutions of thanks to our

friends in Scotland, for their disinterested kindness and liberality to the cause of religious improvement in Ireland; and it has always been most gratifying to my feelings to do so. Since the first formation of our Society, our friends in Scotland have cheered us forward on our way; their uniform language has been, Is thy heart right, as my heart is with thy heart? If it be, give me thy hand: and their hand has been both full and generous. Most warmly then must all this numerous meeting join in expression of cordial gratitude for their assistance to a cause which promises to be a blessing to the people of this country.

“An objection was indeed made to me a few days since, that there is no variety in the annals of our Society, that the correspondence exhibits the same unchanging testimony, that it is all the same thing over and over again. My Lord, I, in the name of the Society, plead guilty to the charge. I acknowledge its truth with gratitude and delight, for it is indeed the fact, that wherever Sunday Schools have been established, the results produced have been almost uniformly the same; conducting almost uniformly to the glory of God, and the peace and happiness of our countrymen. These effects have ceased indeed to be novelties, but it is only because they are more widely diffused through our land; it is as with the dawning and progressive advance of the light of day. When first our Society commenced its operations, its exertions may have commanded more lively interest, because the light reflected from the gloomy clouds of darkness which overspread our land, produced the colours almost of romance; and as the few Schools applied for aid, it was like the sun enlightening the distant tops of

the mountains, the change was so great that it more strongly affected the fancy, and excited the feelings; but shall we say that the full light of the meridian sun is less a blessing, because the valleys as well as the mountains rejoice in its beams? And shall we call the cause of the Sunday School Society less interesting, because its benefits have ceased to excite wonder, by being widely enjoyed and generally experienced?

“The fact is, my Lord, there is in the public mind a sickly thirst for novelty, which overlooks the every-day evils which exist in our land, and which feels no horror at sin unless exhibited in caricature; and yet there are every-day evils which exist in our land, as opposed to human welfare, and as conducive to human degradation and misery, as the grossest acts of heathen ignorance.

“Yes, my Lord, there are idols worshipped in Ireland, and worshipped too by the sacrifice of human victims. What shall we say of the drunkard? I will not speak of his reason sacrificed, his health and character destroyed, and the whole man brutalized at the shrine of demoralizing excess. I would rather call the minds of this meeting to contemplate his wife and his children pining in neglect and starvation, the victims of his thoughtless and sensual cruelty. And is not here an evil which meets us in our every walk? An evil of sufficient magnitude to call forth all our sympathies, and animate our utmost exertions to eradicate from our land. I would mention another evil of daily universal occurrence, which is indeed commonplace to mention, but surely not less lamentable because its victims are so numerous. I mean ill-temper in all its ramifications. I speak not of those deadly feuds which so frequently arm part of our population against their

neighbours, that their fights and broils are looked upon as the custom of the country ; and it rather excites wonder when they do not occur, than when they produce violence and murder. I would speak of ill-temper, as it is the pregnant source of unhappiness, by dividing those relations of life which a merciful Providence intended should sweeten and soften the human character. And is it not notorious that discord and dissension, arising from ill-temper, exist between brothers, between sisters, between parents and children, and even divide those whom God hath joined together as one flesh, making the husband a plague to the wife, and the wife to the husband ? And is not here an evil which is of perpetual occurrence, and which alone should form an adequate inducement to us to subdue in infancy the evil tempers of man, and subject him to the wholesome discipline of early education ?

“ But, my Lord, there is another evil which takes a still wider range, which affects many whose sober, blameless, and amiable conduct procures the approbation of their fellows ; an evil of such magnitude that it should awaken all our anxieties for its removal, as involving the loss of happiness here, and more awful still, the ruin of the soul for ever hereafter, and on which, therefore, I would wish to fix the most diligent attention of my own mind and that of this assembly. That evil, my Lord, is *ungodliness*—ignorance of God, and insensibility to His claim on the worship, the service, and the love, of all His rational creatures. Yes, my Lord, I would assert, that if ungodliness never led to one act of crime, or imbibtered the peace of one family, yet it is so monstrous an evil, that man should live in forgetfulness of God, that it alone existing in our land would be a sufficient reason

why all who feared God should associate to rescue our fellow-men from its degrading and pernicious influence. But, my Lord, the case is much stronger. Ungodliness is the source of all iniquity, as well as in itself having the guilt of ingratitude and rebellion against our Heavenly Father and Almighty King. This is taught by David in the 14th Psalm, according to the Prayer-book version. He first states to us the cause of all wickedness. 'The fool doth say in his heart, there is no God.' He then states the desperate evils which this root of bitterness produces, and in the end, as the climax of all sin, he states, 'There is no fear of God before their eyes.'

"And is not this, my Lord, just cause why every heart should join in bringing up the rising generation in the nurture and admonition of the Lord, that they may fear Him, and love Him, all the days of their lives; for who is there among us who has not mourned when they have witnessed the apathy and indifference with which the adult poor listen to anything on the subject of religion? When they have seen the eye averted, the countenance lose all its animation, and the senseless, careless reply returned from the otherwise intelligent and sensible Irishman—'Indeed, your honour says everything which is right;' truly, my Lord, it is enough to excite a feeling of indignation, while, like the prophet of old, we walk amongst these sapless, barren, and lifeless souls, and ask, almost in a tone of unbelief, 'Can these dry bones live?' Nor must we omit to consider, that the responsibility of our countrymen, and their consequent guilt, is vastly increased by the consideration, that all these ungodly, careless persons were solemnly dedicated to God in their infancy, that they bear the name of Christian, and many

of them are in the habit of attending a place of public worship on the Sabbath ; and whatever people may say, or may think, there is an awful condemnation hanging over those who can, in defiance of all these obligations, live without God in the world.

“ There is one advantage, my Lord, in thus considering the faults prevalent in our own country ; for when we dwell on those of foreign or of heathen nations, we are apt to feel a self-satisfaction in our profession of a purer faith, and a more correct knowledge of Divine truth ; but in considering the faults of our own countrymen, we hold up a glass which exhibits frequently our own resemblance : for the rich have their idols as well as the poor, and though they may be of polished ivory, or Parian marble, yet are they idols still, which cannot profit nor make happy those who trust in them.

“ Drunkenness is indeed, for the present, unfashionable among the higher classes, and we shall seldom witness among them the gross and brutal excess which disgraces the village alehouse ; yet the rich have their revels too, and though conceived in a more correct and classic taste, and celebrated with more costly show, yet if they keep the heart from God they only lead to the same end—the awful doom of those who defraud Him of the honour, the reverence, and the love so justly His due. We shall not perhaps find in the circles of the upper classes those conflicts of brutal force which disgrace the lower orders of our countrymen, but are not the same evil passions frequently at work ? Do they not frequently, in the most polished society, dictate the malignant whisper, the envious sneer, the rejoicing at a rival’s failure, the bitter reflection at a rival’s success. Yes, my Lord, and has not fashion

its Moloch, whose bloody rites are celebrated in the field of false honour, and whose authority is upheld and acknowledged widely by those who yet would shudder at the idea of renouncing their allegiance to the meek and lowly Saviour, the Prince of Peace.

“And on the subject of ungodliness, I am sure, my Lord, we shall not say that its guilt, and its degrading influence, is confined to the lower classes; its torpedo touch chills many a well educated, and well born soul. Many a tongue is eloquent on every subject but that which angels esteem the most sublime, and the most sweet; many an ear listens attentively to any subject but that which tells them of the way to heavenly and eternal happiness. It is truly mournful to see this degradation of man’s soul, pent up and confined within the narrow limits of the paltry concerns of earth; and when we consider how inaccessible are the rich to the voice of Christian instruction, how little thankful they are to their parish minister, when with holy zeal, he knocks at their gate, and enters their room, as an ambassador of Christ, how entrenched in form and ceremony they keep him at a distance, or coldly and proudly repress all his efforts to woo them to their true happiness; my heart bleeds for the rich, more than for the poor; and with earnestness would I pray for a voice from heaven, to burst the golden fetters which keep these captives in their splendored but miserable thralldom, and to lead them into the glorious liberty of those who love God’s law.

“When thus, my Lord, my mind dwells on the spiritual darkness which covers our land, in connexion with the transactions of this Meeting, I am reminded of a passage in Dr. Buchanan’s Christian Researches, in which,



after describing the horrors of Juggernaut, he describes the peaceful and happy feeling which occupied his mind, when he perceived on an eminence, removed from the throng, a little band of Christian missionaries, preaching the glad tidings of the Gospel of life; and thus it does indeed refresh and comfort my soul, after contemplating the sad neglect of religion, to turn to our 1,247 Sunday Schools, with their excellent teachers, diffusing religious improvement amongst their 127,897 scholars. It is no wonder that the success of such a work should excite the interest, and call forth the warmest sensations of pleasure from this assemblage.

“Before I conclude, my Lord, I would request permission to say a few words to a numerous portion of this Meeting. I mean our young friends, whom I see around me. They doubtless look forward to the time when, as men and women, they shall take their post in this busy world, and act their parts there. The young mind naturally looks forward with exultation and with hope to this period, like the young soldier when first marching into the embattled field. I look forward to the period also, but with different feelings; for like the more experienced veteran, I discern danger, in a thousand shapes, besetting their paths, and tempting them to eternal ruin. And when I consider that they carry their worst enemy in their own hearts, I confess my heart sinks with apprehension; and like the mighty emperor of the east, who is reported to have shed tears in anticipating the death, at no distant period, of his mighty host—I too could weep, if I looked forward to the painful sight, of any of our young friends joining the giddy throng of this world’s silly votaries, or more dreadful still, included in the

dreadful sentence which finally awaits those who live without God in the world. With earnest solicitude for their best interests, I would address to them one parting word of advice. It was given to me in my youth, by a near and dear friend, and experience has fully convinced me of its wisdom and importance. As he said to me, I would say to every young person who hears me, *Choose your companions and your friends from among those who fear and love God, and believe me that for sincerity, for warmth of affection, and for pleasure too, there is none equal to a religious friend.*"

The above address has not been introduced as more excellent than others delivered by the same speaker on similar occasions before or after, but it is the only one of which a copy is immediately at command. His last, namely that at the anniversary of the Society in April, 1826, was doubtless equal to it in rush of thought, Christian sentiment, and adaptation to profit the hearer, as well as to commend the Society to support from all persons who feared God or loved their country.

A person must not judge of the "April Meetings" of those years by what he sees when attending those of the Hibernian Bible Society and the Sunday School Society at present. The number of public anniversaries did not exceed four, and the two I have named were considered specially important, and therefore attractive, as bearing directly on the promotion of true religion in Ireland. Religion itself

had the living energy of a real revival element in the Protestant portion of the community ; it was pressing on to complete its triumph over the lukewarmness and formalism with which it had long struggled. Gatherings of the kind were new things under the sun—sacred festivals to which lovers of the truth as it is in Jesus thronged, for cheering fellowship together, and for pure and powerful refreshing from the presence of their common Lord. The gatherings brought religion prominently before the public by the stir they made. The accommodation provided for the audience was much superior to that now afforded. It must, indeed, have been soul-stirring for a speaker on the platform to see before him tier upon tier of seats rising gracefully from the floor of the Round Room to the line of windows, all filled with listeners eager and able at their ease to catch every word he uttered, while the arrangement gave to him the perfect command of his auditory. As a spectacle it was imposing.

It is to be hoped that our "April Meetings" at present, if they afford less display, minister for good much beyond fulfilling the routine of business formalities. But at the period I speak of, they were in a high degree subsidiary to personal godliness. If they brought evangelical religion before the public, they helped to draw attention to it in quarters where it had been unknown, or, where sometimes heard of,

known only to be contemned. Going to one of the religious meetings was a different thing from "going to church." It was not an old-fashioned habit. It was not compulsory on the disinclined, by a law of the State or of custom. The meetings occurred only once in the year. The time at them was for the most part taken up with hearing speeches which, whatever their contents might be, had neither the name nor the shape of sermons. The place spoken from was a platform, not a pulpit. Instead of one speaker only, there were many in succession, including laymen as well as the clergy. Christian people would induce others to come to one of these religious gatherings who had shown no interest about religion itself, and perhaps would refuse to go with them to a house of prayer. Strangers noticing the announcements of these gatherings, or the people flocking to them, had their curiosity excited to turn in and see what the "saints" were doing, as the meeting could be left as well as entered at pleasure.

The excellent and venerable President of the two Societies mentioned above—the Right Honourable the Earl of Roden—than whom neither our peerage nor any class below it contains a more upright and devoted God-fearing man—has more than once told publicly that his own conversion was, under God, the consequence of his attending one of the "April Meetings." He describes, that when a young man

of the world, walking in its ways, careless of God, as he one day observed people going into the Rotunda, went in among them an idle stroller, he scarce knew why. He there heard things he had never heard before—stated by men whose manner proved their sincerity—things which took hold of his conscience and his heart. He remained till the meeting closed, and then came away to give himself to the reading of the Scriptures and to prayer, that he might become a partaker of the faith, hope, and love of the Gospel.

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## CHAPTER XI.

### HIS OPPOSITION TO THE NEW LANARK PROJECT.

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**I**N the early part of the year 1823, it was announced that Mr. Owen, of new Lanark celebrity, was about to visit Dublin and other parts of Ireland, in connexion with the "British and Foreign Philanthropic Society."

That gentleman had formed a community at New Lanark,\* in the Clyde valley, between Glasgow and Edinburgh, upon an arrangement by which he proposed that people should there live together in all virtue, harmony, and prosperity, as a happy family. It included provision for industry and education; but religion, as a most disturbing element, was allowed no recognized place, save in the secret heart of individuals who chose to possess and keep it for themselves alone. The plan was well adapted for its

\* Large cotton works were established here by Mr. David Dale, whose daughter Mr. Owen married. Mr. Dale and his daughter were truly Christian persons. Mr. Dale was most zealous for the Gospel. Mr. Owen succeeded Mr. Dale in the proprietorship of the works. I saw the place in the opening of 1825. Reports in the neighbourhood were then not the most favourable.

purpose with a humanity which needed no God, and with which otherwise there was nothing wrong. That, however, is not the humanity of man in Scotland or any other country upon earth.

The scheme drew much attention in Great Britain, and with some won confidence and gave assurance of success if only it was permitted to have a fair trial. Mr. Owen proposed it as the one method by which, after all besides had confessedly failed, the population of Ireland, hitherto rent, distracted, impoverished, degraded, miserable, and wretched, could be raised, enlightened, and throughout transformed into the habits and condition of a united, moral, and well-doing community.

A few persons of position exerted themselves to secure for Mr. Owen a reception on this side of the channel, such as their favourable opinion of himself and his project led them to believe was deserved. A few others, whose judgment verged in the opposite direction, declined to take a favouring share in the movement, though they did not object that if Mr. Owen came he should be heard, on the condition that fair discussion of the subject should be allowed. To this class belonged Mr. James Digges La Touche.

It had so occurred that the Rev. Dr. Thompson of Perth, a warm friend to Ireland's Sunday School Society, had been visiting at Sans Souci, about the time when it was announced that Mr. Owen was

coming. From that gentleman Mr. Digges La Touche received some copies of a critique on Mr. Owen's plan. These were circulated among clergymen and others, in Dublin, most likely to be interested in the question. Meanwhile unexampled curiosity possessed the public mind, particularly in the upper grades of society, to see and hear the wonderful stranger—the prince of modern philanthropists, whose advent was to usher in salvation to the land.

His first appearance before an Irish audience, was in the Rotunda, Dublin, on the 19th of March. The journals of the time represent his reception as one most flattering. The Dublin Evening Post says:—

“From an early hour in the day, equipages blocked up the different entrances to the Rotunda, and the Round Room was as crowded as we have ever seen it on any former occasion, with ladies and gentlemen. Among the company were the Duke of Leinster, the Earl of Meath, Lord Cloncurry, the most Rev. Drs. Troy and Murray, the Surgeon-General, the Duchess of Leinster, Lady Rossmore, &c., &c. A great portion of the Room was railed in for the accommodation of ladies, but the space was found inadequate to contain the number present, and some of the remote benches consequently vied in brilliancy with the selected spot.”

Other reports add the Marquis of Downshire, &c., to the above-mentioned peers and persons of distinction who were present.

The Right Hon. the Lord Mayor took the Chair of



the great assembly, soon after 12 o'clock, and introduced Mr. Owen. He was welcomed with the loudest applause, and then proceeded to open and detail his plan. When he had concluded, the Rev. Mr. Dunn rose and delivered an address which, while giving Mr. Owen credit for sincerity and benevolence, controverted his positions, and showed that his project ought not to be entertained. He moved that the Meeting do adjourn *sine die*, which was seconded by Talbot Glascock, Esq. Evans M'Donnell, Esq., supported Mr. Owen. The Rev. Mr. Daly, now Bishop of Cashel, spoke in support of Mr. Dunn's view, in which he was followed by the Rev. Dr. Singer, late Bishop of Meath, and Admiral Oliver. The motion of adjournment *sine die* was in the end carried.

Another public meeting was held a month afterwards, in compliance with a request from Mr. Owen, that he might have an opportunity of giving further explanation of his views and proposals. During the interval between the meetings, Mr. Owen visited several places in the provinces.

The second public meeting in Dublin, was held in the Rotunda on the 19th, and by adjournment on the 23rd of April. These seem to have been as crowded as their predecessor, though not possessing an equal display of aristocrats and fair fashionables. On this occasion Mr. Owen exhibited a painting which re-

presented a village constructed according to his plan, that would accommodate from 800 to 1200 inhabitants, who were to live under the application of his system. Several newspapers gave a wood-cut engraving of this painting along with their report of the meeting. On the former of these two days Mr. Owen read a long exposition of his project. This he finished on the second day. Mr. James Digges La Touche then rose to reply. I much regret not having been able to discover a full account of his address, for I think it probable that it was the best delivered on what may be called his side of the question. The Evening Mail of April 23rd, in its account of the proceedings, says that Mr. Owen was followed by Mr. James Digges La Touche, "whose admirable speech we shall endeavour to place before our readers in our next;"—but neither in the next nor in any subsequent number does it appear, probably through the great pressure upon the editor for the insertion of other matter at that particular juncture. All that I can recover is the subjoined from Saunders' News-Letter which, through mistake, ascribes what it inserts to Mr. P. D. La Touche.

He "apologised for the necessity he felt to oppose Mr. Owen, whose plan he deemed inconsistent with right wisdom and true morality. He differed with him because his propositions differed from the written Word of God, and are so proved by human experience. He denied the

propriety of Mr. Owen's assumption of the non-responsibility of man. Self-interest he deemed to be the charity inculcated on Mr. Owen's system. He asked who the parent was on Mr. Owen's system. Parental affection forms the bond of family brotherhood; but who was likely to be the father on the new system? Not the great Father of all, for he had heard no allusion of the kind (applause.) He thought such an experiment dangerous, as leading towards the horrible consequences of the French Revolution, but admitted that Mr. Owen's visit to this country might still be productive of good, for, he remarked, we have not acted towards our brethren to the extent of our power. Individual exertion may do much. Did the landlords of Ireland labour to promote the welfare of their tenantry? Parents should be careful to instil into the minds of their children greater affection for, and urge them to take greater interest in, the state of the Irish peasantry. Parents should encourage patriotic feeling to promote the welfare of Ireland. Thus more would be done than by any system prepared by Mr. Owen, for the purpose of making Irishmen wise, content, and happy. (Great Applause.)"

General Brown spoke in favour of Mr. Owen's system, and read two letters from brother officers of rank, who had visited the institution at New Lanark, and testified strongly in its behalf. Sir F. Flood warmly eulogised the proposed scheme and its author. Paulus Æmilius Singer, Esq., addressed the Meeting, at much length, and apparently with effect, in opposition. Daniel O'Connell, Esq. then rose, but the

uproar was so great, that after standing twenty minutes he had to resume his seat, on which R. Warren, Esq., also essayed on the other side, but with no better success, to obtain a hearing.

At a further Meeting convened by Mr. Owen on the 24th, composed almost entirely of his friends, Sir F. Flood in the Chair, a series of resolutions commendatory of Mr. Owen's plan were passed almost unanimously. The principal speakers were Eneas M'Donnell, Esq., Sir Thomas Esmonde, General Browne, Lord Cloncurry, the Hon. Mr. Dawson, and Hamilton Rowan, Esq.

A few days subsequently a Meeting was held to form a Ladies' Society to collect funds in furtherance of the new project. At this Sir Capel Molyneux presided.

Soon after these proceedings in Dublin, Mr. Digges La Touche reported the substance of them, with his impressions as to the results of Mr. Owen's visit, to his Perth correspondent, the Rev. Dr. Thompson—

“MY DEAR SIR,

“I delayed writing to you in reply to your kind attention to the religion and morals of this country, by forwarding us the critique on Mr. Owen's plan. It arrived exactly in time, and I distributed them among those who were likely to make the best use of them, and I was anxious to learn the result of Mr. Owen's proceedings before I wrote to you.

“I am sorry to say that he has an apparent triumph. It is but apparent, but it is calculated to mislead the public mind, and give him an influence which he should not have. The arrival of Mr. Owen in this country was an event which deserves to be recorded, for I do suppose never touched the shores of this country so strange a character. He came among us a stranger in Ireland—a letter of recommendation!—a benevolent stranger on a benevolent errand. To the favourable impression arising from this, his kind manner, his good temper, his patience under opposition, and his fame as a philanthropist concurred. He came to a country distracted and distressed, full of complicated disorders, for which the wisest could hardly see a remedy. And he came promising peace and plenty without a doubt of success. He told us all was wrong, that we knew not what to do—and all the discontented among us gladly caught the word. He told us he could benefit us, and drowning men catch at a straw. The popularity of Mr. O. then would not surprise us, and great indeed would have been this feeling, had not the barefaced avowal of his infidelity alienated the hearts of those most willing to thank him for his benevolent intentions, and to inquire into his plans, however visionary they might appear.

“In his tour through the country he considers he had success. But I have heard what probably he has not—the private opinions of many who received him with hospitality and kindness. He was considered as a benevolent enthusiast, whose plans were desirable but visionary and impracticable, and a series of very well written letters against his plan in the Cork papers, did not seem to meet with one answer worthy of notice. In his journey to

Limerick and Clare, his principles more plainly unfolded themselves, and then his visit to Ireland caused a feeling of horror and of awe in those whose opinion he would probably wish to conciliate.

“In this way he arrived in Dublin, and held his first meeting here. The statement which he made was opposed by three most able clergymen (Messrs. Dunn, Daly, and Singer,) and a layman,” (the layman was Mr. Glascock,) “upon the grounds of his irreligion and the absurdity of his arrangements. And the meeting was adjourned *sine die*, as the opposition seemed to carry the majority with it. There was, however, a feeling extant, that it would have been well to have heard him out, and some thought the opposition to a benevolent stranger was not as courteous as Irish hospitality should have dictated. Some too were hurt that religion should have been the means of obstructing him, and some, that the *saints* had triumphed.

“This mixture of feeling, which contained no approbation of his plans, caused a meeting to arrange a dinner for Mr. O. It was not, however, carried into effect, and indeed, although declined by Mr. O., it was deemed that it would have been very difficult to have succeeded in the attempt. But they determined that Mr. O. should have an opportunity to detail his plans, and it was also understood that opposition would be made. These two objects caused a large assemblage, and two days were mostly occupied with his statement.

“I attended; certainly with hostile views, for I should never join with anything which had Infidelity for its basis, but I was anxious to hear what specious sophistry deluded his own mind and was calculated to mislead others. In this I was disappointed. I heard indeed an over-coloured

picture of the woes of Ireland, a strong assertion of the folly of all mankind, (Mr. O. always excepted,) and an undoubting confidence in his certainly being able to remedy all. But it was all assertion; argument there was none, except that it was entwined with a little blasphemy which made humble Christians shudder. The mind felt lost in a multitude of words without anything tangible which was to be subjected to reason. It is strange that Mr. O., who evidently considers man as a mere machine, should in his whole statement vary from his own principles; and when he attempts to produce the greatest change in all our habits, &c., he proceeds by addressing our reason—appealing to our hearts, and calling on us by believing what he considered a truth, to change all the features of this world. He thus, when in earnest, treats man exactly as Christianity and the old world represent him, but totally different from all his own conceptions of human nature. His first day ended in a fruitless attempt on behalf of a friend of mine [Dr. Orpen] to oppose him on Christian grounds, and discussion was deferred until the conclusion of his statement.

“In the meantime the minds of some religious men were much exercised in the desire that he should meet with a proper reply. But there was such an impression on the minds of many that argument was thrown away on what was plainly absurd, and that the meeting of nearly 2000 persons was not the place for discussion, that many well-qualified stood aloof, considering that the statement carried its own refutation with it. All were not, however, of this opinion, as the public mind is one easily deceived by appearances. The conclusion of his statement was truly imposing. He threw all his benevolent

feelings towards this country in the strongest manner with it. He announced his own loan of a thousand pounds—renounced all wish for office, &c.—alluded to calumnies against him—stated he was by no means a rich man—and really I feared that in the feeling which all this excited, opposition would not be heard. The first blow was also thrown on *one* the least qualified for the task, and he went forward certainly with no strong hopes of success. Yet was he cordially received by the meeting, although in one of his first sentences he stated his utter variance with the creed of Mr. O. His line of argument was—that the foundation of character is not to be produced by the omnipotence of circumstances, as daily experience proves, and that Mr. O.'s principles would never attain his object of making men virtuous, wise, and happy, but the contrary. In all his observations, and particularly those which bore the nearest religious principle, he was warmly and unanimously cheered; nor did he receive any disapprobation, except when he was misunderstood as if he attributed self-interested motives to Mr. O., but there were proofs, if space would permit, of the feeling of the meeting going strongly along with the speaker. He was followed by a General Brown, who, from approbation of Lanark, was ready to let a parcel of ground at ten shillings per acre, and to lend a thousand pounds. Sir F. Flood, Bart., followed—approved of all Mr. O.'s plans—praised General B.'s liberality, but said nothing more. To him succeeded another opponent of Mr. O. [Mr. P. Æ. Singer] who in a long and able argument exposed much of the false principles and schemes of the system. He was also well received, and in a manly, bold manner put down the opposition which some of his exposition of Mr.



O.'s opinions met with, but which he met by appealing to Mr. O. whether he misinterpreted him. An humble friend of Mr. O.'s came forward, made a few oratorical blunders, and the lower part of the meeting made him sit down. Another came forward. A Mr. Fowler then began stating that he differed from Mr. O. and his opponents; but the meeting began to get tired, and perceiving Mr. O'Connell, an able orator, generally known in favour of Roman Catholic politics, on the platform, he was loudly called for, and after some difficulty, as another gentleman rose at the same time, and each wished to yield to the other, he came forward. This caused much of that party spirit which distracts us here, and nearly a riot ensued, in which blows were struck, and really it bore at one time an alarming aspect in so crowded and numerous a meeting. They endeavoured to calm the meeting. Mr. O'Connell sat down, and another opponent of Mr. O. went forward and spoke for a few minutes. His voice was not loud, and there was much noise. His first sentence bore strong religious allusion. They refused to hear him, with cries of 'Adjourn.'

"Mr. O. stated that he perceived such a meeting was not the best for discussion, and that he would have a meeting of his friends the next day. The observation of one of his opponents made him unfortunately alter this, and his opponents really conceiving that no decision would take place in so large a meeting, judged it better that his cause should be left to itself, and that he should display who were his friends. All his resolutions passed unanimously, for there was no opposition. One donation of a hundred pounds has been announced, the only one great or small. In short, I envy not Mr. O. his triumph. It

is hard to learn the feeling of that many-headed monster, the public, but from various channels I hear of the feeling of horror which his infidelity gives to the Roman Catholics.

“Mr. O. has gone to Church and likewise to Mass, but his irreligion still excites wonder and dismay, and I have heard the poor say that they had rather live in their cabins than in his *prisons*. The meetings I attended would have clearly assisted any personal discredit thrown on him, nor would they have heard a sermon. But the applause which they gave to a religious sentiment, (when not called religion, which was a catch-word, as also was the word Bible,) the kindness with which they heard his opponents, and their refusal to hear his humbler friend—all showed to my mind that his principles had taken no hold even of the people who attended his meetings. Mr. O. is organizing his Philanthropic Society here, and when it assumes its features of character I will let you know. Many think the opposition has given an *éclat* to Mr. O. which he would not otherwise have attained. But I cannot lament it, as it discharged the conscience of those who took part in it, and perhaps may have had a good effect, though it is difficult to trace it.”

The Very Reverend Dr. Hoare, the Dean of Waterford, informs me that he was present throughout the meeting at which Mr. Digges La Touche controverted Mr. Owen's principles and project, that his speech was a most able argument, was listened to with deepest attention, and appeared to be received with good effect by the audience. The only exception to this was at one time when, for a moment, a reference

made was taken as casting a reflection on Mr. Owen. The speaker, however, perceived that he was misunderstood, and instantly explained that the meeting had fallen into an error, giving them what was his meaning, upon which the audience cheered him as they had done before. Dean Hoare says that his recollection of the whole scene, but especially of that part of the proceedings, is as vivid as if it had occurred yesterday, instead of more than forty years ago.

Notwithstanding the excitement produced by Mr. Owen's visit, his project, so far as it affected Ireland, was shortly numbered among the by-gones. What else *could* be the result? This country might be judged one of the last in the world where it had a chance of succeeding. We may wonder that it received any countenance whatever from persons who gave it the briefest consideration, but our wonder is greatest that it was favoured by educated men of the Roman Catholic persuasion. The two arch-bishops of that community, indeed, appeared not to hear Mr. Owen, after his first meeting, but their laymen stood forth by him to the last, favouring a scheme for forming populations in which there was to be no public worship—no avowed recognition of God—no belief of responsibility to a higher tribunal than man's—no retribution beyond death! Such a system was approved and promoted by men who declare that apart from their Religious Creed and Church there is no salvation!

## CHAPTER XII.

### HIS CORRESPONDENCE WITH JAMAICA.

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THE person who has spent some sixty or seventy years in the world and been at all observant of what was passing around him, must be struck with the progress which great public questions have made during the short time of his own life. He can remember when beliefs that came under grave discussion afterwards, were not regarded as doubtful, and when habits that on inquiry since were found to be, or at least were judged to be, unchristian, unjust, or unwise, were by common consent regarded as having a Divine sanction, as being in themselves morally right, and, as means leading to a good end, highly expedient. He can remember when hardly the faintest whisper was to be heard in any quarter against what is now everywhere and by all people execrated as a vile abomination—a monstrous injustice and a ruinous folly. Hence *Vox Populi* is not always *Vox Dei*, or we should have contradictions in the Deity.

When the Act abolishing the *Slave-Trade*, having passed through both Houses of Parliament, received

the Royal Assent in March, 1807, numbers who joyed for it could look backwards to a period when but few, except members of the Society of Friends, cared to speak of it, or even thought of it, as a sin against God and philanthropy, and a foul blot upon the character of the empire—the period when the general conscience was asleep upon the subject; when young Clarkson had not taken pen in hand, nor Wilberforce had trod the floor of the House of Commons, nor Cowper had given forth his verse. They had, ranged in their recollection, the twenty years' earnest and not seldom desperate conflict which ended in triumph, but in the progress of which the cause that at length prevailed had been withstood, in and out of Parliament, with a determination and a strength which made its friends often feel at their wit's end.

The discussions ending in the abolition of the *Slave-Trade* afterwards brought under consideration Slavery itself. Though in form and circumstance they differed, the same principle was involved in both. If man had a right to possess his fellow-men as things over which he had power as he has over swine or cattle, so that he could acquire them, use them, and dispose of them as goods and chattels, African chiefs might take the negroes and export them as articles of commerce, and estate-holders in the West Indies might purchase them or import

them—just as by a regular commerce of buying and selling—exporting and importing—between South America and these countries, in such articles as wild horses or wild oxen. All that Parliament or Government could do, or rather ought to attempt doing, would be not to stop the traffic, but so apply to it a law for the “prevention of cruelty to animals.”

This will, I presume, be acknowledged by most people *now* as correct. It would not, however, have been so generally admitted in the beginning of this century. How rarely do men judge of things by the *principle* those things involve. How commonly are policy and fashion accepted as law. If an opinion or system suits men’s taste, conveniences, and interest, or is sanctioned by long-continued and respectable wide-spread custom, how firmly they hold by it, and often with a bold conscience plead for it as a good and not an evil. To call it in question makes them start as if some genius from a foreign, or rather from the nether, world, suddenly confronted them. In a self-complacent dream of their own majesty, they are indignant if great Olympus does not tremble at their *nod*; until waking to facts, they find their nodding had been like that of blind Homer when inspiration slept, not that of Jupiter all-vigilant enthroned over the gods.

The First of August, 1834, was kept as a day of jubilee throughout the British realm, because from

that day inclusive, all slaves in places under the British Crown were free. There were some persons present in the festive gatherings who not only thought the boon cheaply purchased by the compensation sacrifice of twenty millions sterling, but who had shared the joy of the abolition of the *Slave-Trade* thirty years before; and a few who could also recollect the beginning which led on philanthropic energy till it achieved the emancipation consummated on that glorious day. When young they had heard of a student at Cambridge winning the Vice-Chancellor's prize for the best Essay on—“*Anne liceat invitas in servitutem dare?*” They had heard of the stir that his Essay produced when translated and published in English, and how Granville Sharpe and others, whose spirit God had moved like his, banded together, and with the Cambridge man, laid their plans and consecrated their activities to destroy the crime and scandal which the Essay denounced. And there were numbers taking part in the Jubilee of '34 who could call to mind how little the public expected the abolition of slavery itself when the *Slave-Trade* was doomed. They could tell in a degree with what tenacity and dogged pride of strength, Slavery was held by as right, and necessary, and good, and useful, and benevolent, and even Scriptural and Christian. And many remember to this day how at once the blush and the smile

were seen mantling the countenance together when friend met friend on that memorable morning in the house of God, and afterwards at the social board—the blush of shame that it had taken half a century to do what was then done, and the smile of joy that so gigantic an evil had at length been vanquished and got rid of. “Thank God!” we said, “the Right has triumphed. It is the Lord’s doing, and it is marvellous in our eyes.”

But perhaps the most remarkable instance of change in public opinion on a grand scale brought about in a short time has been presented in the transatlantic United States. Only twenty years ago, how painful were our discussions with most worthy and gifted Christian pastors from that country, on the admission of slave-holders to the Evangelical Alliance. And later than that it was perilous there to assert the right of the slave to freedom. For a slave to *desire* his liberty was pronounced by a “Christian” preacher to be a sin against God—it was “*coveting his neighbour’s goods!*” What would the expositor have said of the eighth commandment, in connection with the same question? Look at that nation now—listen to her voice—and read her laws. Jehovah is, indeed, “the God that doeth wonders.” Her coloured people, like Israel in Egypt, had a GREAT Friend. “Their Redeemer was mighty, the Lord of Hosts is His name.” And what



strength had her "Peculiar Institution" to maintain itself against *Him* when He made bare His arm for its overthrow? Therefore let not that nation say, "I did it; I freed my slaves and myself together and for ever;" but let her rather be humbled for the past—thank God for the present—and, with fidelity to Him and His, take courage and work on worthily for the future.

Nor let England vaunt herself against America for having been beforehand with her in taking stand with God on the holy ground of slave emancipation, remembering through what toils, and strifes, and sacrifices, God had to conduct England, ere *her* will was brought so far into harmony with His own.

Nor, again, let us now, living when freedom is law on both sides of the Atlantic, too hastily and harshly judge as alike wilfully guilty, all who held property worked by slave labour at a time gone by, when it had the sanction of law, and when numbers of well-minded people gave their consent, if not their countenance, to it. Holding such property might afford the owners access for Christian purposes to *their* slaves, who else would have been, like others, fated to be unblessed. I plead not for wrong, nor am I pronouncing what ought to have been done in the case. But I can conceive of such a Christian man hesitating to let go his slaves, lest, through circum-

stances, he might be inflicting on them a curse when he wished to do them good.

We have seen by what an act of noble generosity the father of Mr. James Digges La Touche secured the liberation of a crowd of Arab captives during his residence at Bussora. We may be sure that pity for the slave and abhorrence of slavery were as truly in the heart of the son, Mr. J. D. La T. himself.

But we have also seen that a brother of his father went to Jamaica. As he left no family, his property there in course of time came into the hands of Mr. William Digges La Touche and his heirs. The estate in that island came, on his death, to his son James, either as his own, or in part as belonging to the family. The care of it appears to have pressed the reverse of pleasantly upon his mind. He, however, made one arrangement, or rather engaged a correspondent there, whose attentions with regard to it afforded him a degree of relief. Of course there were managers and other officials on the property who saw after its administration. But the gentleman I speak of had no formal connection with the plantation; he was one of the parochial clergy, Rector of St. James's in the East, in Jamaica. I refer to the Rev. Dr. Trew, now residing at Cheltenham. He and Mr. Digges La Touche became acquainted through correspondence on the subject of some Sunday Schools in behalf of which Dr. Trew was most active and devoted when in

Ireland. This was one of many friendships which arose out of the Secretariat of the Sunday School Society.

From a variety of letters addressed by Mr. Digges La Touche to this gentleman, in Jamaica, I present a few extracts.

Under date of November, 1821, he wrote :—

“ I have to acknowledge the receipt of your kind letter, and am truly happy to find that you and your family had escaped, through the blessing of Providence, the perils of the great deep, and that you had resumed successfully your all-important labours. The more indeed that the subject is considered, the more do the realities of eternity rise in awful and impressive grandeur on the mind, and all that is interesting narrows itself into one point—the salvation of man. But there is a painful feeling which almost oppresses the mind when one thinks how much is to be done—how many lie in wickedness, and how little comparatively is doing for them. And I never turn my thoughts to my transatlantic property, that this painful feeling does not force itself upon me. Something will, I hope, open a door to what I feel most important—the evangelizing of our Negroes. . . . .

“ I have thus, my dear Sir, laid open to you the state of things as respects us and our Jamaica concerns, and would gladly receive your advice ; and if, amidst your *tot et tanta negotia*, you would turn an occasional eye to St. Mary’s, and listen to any faithful traveller from thence, who might perhaps inform you of some clue to what we have both at heart. I much fear the sending out of a person ; it is so very difficult to know how the best dis-

posed might act under the surrounding and overwhelming prevalence of iniquity, far from the watchful eye of friends, &c., that I would rather suggest the employment of one who has been somewhat seasoned to the contagion, and would be therefore less likely to catch the infection.

“ But while difficulties impede us abroad and at home, I have the pleasure of saying that the good work proceeds prosperously in this country. I have within these last few days received the Reports of the Sunday Schools established through your means. I have the pleasure of saying that they are succeeding to the utmost of your wishes. Indeed, there is a life and spirit which pervades these schools which is surprising, and I am happy to say that their number increases every year very considerably. This is comforting under all the alarm and regret which other circumstances of our country give us. The state of anarchy and lawlessness which prevails in some parts of the South is truly distressing, and we must lament the policy which has induced some of our prelates to withdraw their countenance from the Bible Society, and to denounce that institution as Sectarian and Dissenting. All, however, are under *One*. *He* rules in the kingdoms of this world, and it is happy to take His hand and walk with Him in peace. There is much expressed in the words, ‘ the anchor of the soul.’ ”

On June 27, in the following year, he wrote :—

“ It is indeed sickening to the heart to dwell on the melancholy state of ignorance and moral degradation which is spread over a West Indian population, while the mind is perplexed at finding difficulties meet us on the right hand and on the left, when especially at such a

distance we meditate an attempt at reform. It is not easy *here* to Christianize those within our reach. But how awfully is the impediment magnified when the difference of the habits of the countries is considered, and the distance from the spot of those whose influence might, under God, set the moral machine in action. But, my dear Sir, all our sufficiency, in cases easy or difficult, is of God. We must not be faithless, but, in firm confidence on His Almighty Power and most Gracious Will, watch and zealously embrace the openings of His Providence. Such, I trust, is this desire of Mr. T——'s for a foreign station ; for however your statement of the qualifications of a missionary might deter any who merely look to man for strength, if he has the arm of God to uphold and to direct him, his weakness will be made strength and his wants readily be supplied by Him who is 'able to do exceeding abundantly above all we can ask or think.'"

By the next quotation I make, it appears that the excellent clergyman himself had been honoured to suffer for Christ in Jamaica. Addressing him on February 28th, 1824, Mr. Digges La Touche said :—

"Your kind and valued letter called forth my sincerest sympathy and commiseration, and most heartily do I feel for you, pained and grieved as you must feel at the opposition and violence with which my dear Brethren Planters view that Gospel which, if established in the heart of their slaves, would be a surer guarantee for active labour than the severest corporal inflictions, and a better security for the peace of the Island than the finest and most numerous army which Britain ever sent into the field. I

had indeed entertained hopes that a great change of sentiment was gradually making its way amongst us, and that we were beginning to perceive what it is wonderful men of the slightest consideration do not at once acknowledge, that our interest must run in the same channel that our duty does, presented by the infinite wisdom and goodness of God. Recent events, however, seem to have thrown back several years the missionary cause in the West Indies. They have roused the spirit of infidelity which lay rather dormant, and have given occasion to the enemies of the truth to blaspheme. There is, however, a happy promise that 'when the enemy shall come in like a flood, the Spirit of the Lord will raise up a standard against him,' and may such be the case with you. Every thing indeed looks gloomy; yet we know that the clouds and mists which human passions and evil raise in our atmosphere, cannot affect, however they may obscure, the Sun of Righteousness. He still reigneth, be the people ever so impatient. He will reign, though the heathen rage, and the people imagine a vain thing. Perhaps the result may be quite contrary to our expectations, and that the wrath of man, now so lamentably excited, may, through the controlling power of God, turn in the end to His praise and the furtherance of His Gospel. In the days of the Apostles it was reckoned a good sign that there were many adversaries. I trust it will be so in your case, and that the present stir will excite inquiry, and if inquiry be candid we know well how it will terminate. I should deeply lament if necessity were laid on you to leave your present post. It is one of difficulty and one of danger. But as in all other conflicts the glory is proportionate, and so will be the reward. What a word that is in the

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Revelation—‘These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, and, therefore, they are before His throne for ever.’ He is able to cover your head in the day of battle. May He then ever, my dear Sir, be your guardian and defence, and make you and yours not only happy in the light of His countenance, but burning and shining lights leading on to that glorious Sun of Righteousness by whose reflected glory it is you shine, and by whose warmth you glow. May God’s blessing richly attend you.”

I close these extracts about Jamaica with one from a letter written by Mr. Digges La Touche, May 13th, 1825. In it he speaks of Slavery and its influence on the planters and the public.

“——Jamaica Almanac——which is altogether a very curious document, as it gives us some idea of the politics of the West Indies, and I must say I think the more we see of them the less we like them. The remarkable events noted in the beginning contain what to British ears sounds strange, accustomed as we have been to respect and reverence such men as Mr. Wilberforce. But it would only appear from this that the truth is that the Slavery of the West Indies has a most injurious reaction on the manners and feelings of the White Population, and that as the attempt to produce beneficial effects on the temporal and spiritual condition of our fellows tends materially to our own improvement—‘it is twice blessed’—so the opposite course produces opposite effects. To make this moral revolution is above all things difficult,

even were the Reformers resident. But how to contend successfully against the prejudices of partners, agents, and attorneys, would sometimes make us in utter despondency give up the attempt. But surely this would involve a denial of the agency of God in furthering His own Gospel—a practical atheism similar to the slothful man in the parable who says, ‘There is a lion in the way, I shall be slain in the street.’ We must do ‘what we can,’ and embrace the openings of Providence. . . . To establish any thing upon our properties would, I fear, be very difficult. But could an active missionary be posted in your neighbourhood, it might not be impossible to induce the other parties concerned to sanction the attendance of the slaves. It is truly lamentable that such a population should be placed under our protection, and that nothing should be done to render that protection a blessing.”

More than thirty years have elapsed since Freedom for the black man equally as for the white was proclaimed in all places subject to the British Crown. Yet it appears that the slavery of the West Indies had such “a most injurious reaction on the manners and feelings of the white population” that the effect of it remains till now—a leaven of death to goodness, deep-seated, all-penetrating in the community of Jamaica, despite of all the loyalty, justice, wisdom, and benevolence that have been watching and working to destroy it.

Curran’s eulogy upon Britain, that the moment a slave’s “foot touches her soil, he stands redeemed,



regenerated, disenthralled, by the irresistible genius of Universal Emancipation," has been everywhere admired as a splendid outburst of eloquence. But there is a freedom higher still ;—

"He is the freeman whom the Truth makes free ;  
And all are slaves besides."

I cannot better conclude this section than by introducing the greater part of two communications I have received from the Venerable Dr. Trew, already mentioned :—

"MY DEAR SIR ;—I do not lose a post in replying to your letter of inquiry (which needed no apology) relating to that most highly honoured and esteemed man, the late James Digges La Touche, Esq., one of the best friends ever given to Ireland, and with whom I enjoyed the high privilege of corresponding for many years.

"For a long time his letters were carefully preserved, but I am greatly afraid they are no longer forthcoming. I shall however be able to ascertain in a few days, when (D.V.) you shall hear from me again, and when I may be able to give you any items I can pick up." . . . .

The following came a few days afterwards :—

"MY DEAR SIR—I much regret my inability to supply you with any portions of the correspondence of the late Mr. J. D. La Touche. I must therefore content myself with sending you a few reminiscences of that most truly excellent man.

"My first acquaintance with him was during the period of a short visit which I paid to Ireland from the

West Indies when I there resided as Rector of St. Thomas' in the East, in the Island of Jamaica. On that occasion I had the pleasure and privilege of meeting him both in public and in private, and was strongly impressed with the deep interest he took in the moral and religious improvement not only of the population of his own country, but of those among whom my lot was at that time cast. His inquiries were numerous and searching as to the condition of the Negro Slaves, being anxious for the amelioration of their state, and above all, that all future progress in that direction should be based upon their religious education.

"At that time he had an interest in some Estates situated on the opposite side of the Island on which I resided. But as it was conjointly with others who probably did not regard their responsibility towards the Negroes as he did, I gathered from him incidentally that he was not exactly in a position to deal with their best interests as he would wish. That he was keenly alive to the subject, however, cannot be doubted. The remoteness of these Estates precluded the possibility of my paying them a visit, so that I had no opportunity for personally testing the effect produced by his opinions on the minds of their managers.

"Having sent him a copy of a pamphlet which I had just published, entitled 'An appeal to the Christian Philanthropy of the People of Great Britain and Ireland, in behalf of the Religious Instruction and conversion of Three Hundred Thousand Negro Slaves,' whilst it was regarded with distrust by some of my anti-slavery friends, who thought that such appeals were rather calculated to impede than advance the great and glorious work of their emancipation, I was cheered by the testimony received

from Mr. La Touche, who encouraged my efforts in the direction I was proceeding in, by the assurance that in his opinion I had 'hit the nail on the head.' Need I say how greatly such encouragement was needed and valued in those times when, 'bearing the burden and heat of the day,' under every species of difficulty, the friends of Scriptural truth and knowledge laboured, as it were, in the fire, in diffusing the blessings of Christian light and liberty amongst the down-trodden children of Africa in the West Indies.

"As one whose sympathy and support were most highly valued, the subject of your memoir must ever be held in lasting remembrance. Nor was that sympathy limited by seas or countries. It would not become me to speak of it in regard to Ireland and to the noble work he has been the honoured instrument of achieving there. The Sunday School Society for that country must ever be regarded as his monument, 'aere perennius.' But I may be allowed to state, how readily and zealously he afforded me the benefit of his co-operation in a kindred object.

"Being anxious to secure for my native neighbourhood a more seemly edifice for its Daily and Sunday Schools, than the Mud Cabin in which they were then held, and having obtained a suitable site for the erection of the building, I sought the advice of Mr. L. in order that a grant in aid of local funds might be obtained. Happily for the attainment of my object, he was at that time, I believe, one of the Commissioners for the Appropriation of a Parliamentary Grant in furtherance of Education in Ireland. To aid a work like this was most congenial to his mind. It is enough to say that, having complied with the terms usual on such occasions, the grant in aid was

received, and two School-rooms were erected with residence for master and mistress. Sunday Schools have ever since been carried on there, and one of its earliest superintendents went forth to be an instructor of the Negroes, and afterwards to become an agent of the British and Foreign Bible Society in the West Indies, and on the Continent of South America. I cannot but ever associate in my mind the agency of the Christian Banker, and the consistent and devoted promoter of the Sunday School system in Ireland, as the instrument in the hands of God for the accomplishment of both these objects.

. . . . .

Believe me, my dear Sir, most truly yours,

“J. M. TREW.

“Late Archdeacon of the Bhamas.”

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## CHAPTER XIII.

### HIS ESSAY ON THE IMAGINATION.

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**M**R. DIGGES LA TOUCHE appears to have possessed, either naturally or by self-culture, a remarkable union of the reflective with the practical in his habits of mind. He did not regard metaphysical speculation as necessarily hostile to Christian faith and devotion; but while exemplary in the activities of business, he could retire and concentrate his thought on topics of mental philosophy, as well as meditate on the sacred writings, and pour out his heart in communion with God. His power—perhaps I may say his taste—for analysis, was considerable; some persons may judge it to have been, at times, over indulged in self-scrutiny. But whether it was made to bear upon himself, or applied to general subjects, his inquiries were directed to useful ends, and especially to promote the work of God in the heart and character of man.

I am not aware at what time, or with what view, the following Essay on the Imagination was prepared; but finding it among the papers in my hands,

I insert it as confirming the opinions I have just expressed.

#### ON THE IMAGINATION.

"It was remarked a few days since, that to enter upon the subject of the Imagination would require the highest metaphysical abilities. To the least qualification of this kind I have no pretensions. But the subject seems to me to admit so plain and practical a treatment, that I am tempted to put my ideas on paper, as thereby my own mind will be led to consider the subject more deeply, and perhaps I may furnish the hint to some master-hand to investigate the subject more fully.

"I hope every one understands what is meant by the Imagination—at least every one who has at all considered with any attention the movements of their own mind. It may suffice briefly to say that the word is derived from a Latin word which signifies an image or picture; and that by the Imagination is understood that faculty which we perceive in ourselves of combining fancied circumstances, until we form a little tale of wonder, of sorrow, or of joy, which frequently has no reality even in probability. All the castles in the air which we build in our waking dreams, are the work of this busy faculty; and so powerfully does it work in some characters, that they pass through life surrounded by a little creation of their own, and unaffected by the realities which surround them. But not only does the fancy combine ideal circumstances at will; it attributes to real facts and to persons, characters which they do not possess. In youth particularly, but frequently at all ages, a fact is hardly mentioned

before Imagination paints to the mind its probable motives, influence, and consequences. It suggests similar events, and before we are aware leads us a dance from which, at length, we awake, and wonder where we are, and what has brought us there.

“The Imagination is thus the most delightful of all the faculties, as it draws us from either the monotony or the anxieties of real life, and enables us to transport ourselves to fairy-land, and to act a part amidst its gay inhabitants. It also sometimes so embodies to our mind the characters of ancient sages and heroes, that we almost dream that we are placed in their situation; and under this influence many a high-minded thought and virtuous feeling is elicited from the heart. It is thus that poetry and fictitious narrative spread their fascinations over the soul, and the heart begins to expand, and the affections and feelings begin to glow with kindred warmth—

‘To raise the fancy, and to touch the heart,  
To make mankind in conscious virtue bold,  
Live o’er each scene, and be what they behold.’

“Happy would it be for man did the pictures of the Imagination always borrow their shapes and tints from virtue, or did they arouse in the heart the feelings which make their possessor wiser and better. The power of this faculty, however, seems to have rendered it peculiarly the engine of Satan’s successful attempts to cajole the soul. He spreads his enchantment, and thence proceeds the mist which darkens the understanding and prevents the judgment from viewing objects as they really are. Thence proceeds the intoxicating draught which influences the passions, and distorts and unsettles all around us, leading us to consider the most substantial objects as

sinking beneath our feet, while we catch at ideal objects to sustain us. Was it not the Imagination of Eve which attributed to the fatal apple the properties which excited the desire towards it? Was it not the Imagination of the thoughts of man's heart which was only evil continually? Was it not the chamber of Imagery in which the prophet Ezekiel discovered such loathsome and foul inhabitants? And when we are frequently warned in the New Testament of the mischievous ability of the Tempter to deceive, even by transforming himself into an angel of light, is it not chiefly by means of the Imagination that he thus induces us to mistake darkness for light and light for darkness—to put bitter for sweet and sweet for bitter? Men are misled, I opine, not so much by false impressions; and hence the expression of St. Paul respecting the old man, that he is corrupt according to *the deceitful lusts*, while the new man is characterized by *true holiness*.

“The Imagination also produces much unhappiness to man. It pictures to the mind a series of misfortunes which *may* occur—it conjures up the past in connection with a host of supposed circumstances, which altogether constitute a frightful dream. And thus by anticipated or ideal misery, the troubles of life are often woefully increased.

“Is it not, then, one of the most useful inquiries, perhaps, which can occupy our time—How, are we to treat a faculty endowed with power to delight and to improve, but capable of inflicting the most serious injury on the character and happiness of mankind?

“There have been those who, alarmed at the bewitching power of the Imagination, and jealous that it so often



constitutes a dangerous outwork for the forces of the enemy, have deemed it necessary that it should be entirely destroyed—that every means should be used to suppress its energies, and subdue the elasticity of its movements. It is indeed said that every thought must be brought into the subjection of Jesus Christ. Yet this is the rule of harmonizing authority, not the exertion of ruthless power. And the question may be fairly asked—Can we succeed in this warfare against any of our faculties? We may indeed control or regulate, but He who created can alone destroy; and of all the faculties there is, perhaps, none on which we could exercise the destroying power less easily than on the Imagination.

“How shall we bind this Proteus? We have scarcely perceived with horror that in an unguarded moment we have been led under her guidance to transgress the bounds of right and wrong, and to dwell on the false pictures which associate one with pleasure, than the Imagination perhaps assumes the garb of vestal purity, and leads us to contemplate with admiration and delight the abodes of virtue—to enter into the domestic circle and all the secret charities with which it abounds. Or we are perhaps transported even to the Temple of God, and there enjoy the sublime pleasures of pure devotion. At one time, armed *càp-a-pie*, she influences our minds by the glory of the tented field. At another she refreshes them with the contemplation of the pleasures of peace, where every one under his own vine and under his own fig-tree lives fearlessly and happily. As easy would it be to describe the continually varying tints which tinge the sky at sunset, as to detail the volatile and rapid changes of this Enchantress. How then shall we bind her?

"If we call a council of the other faculties, and engage them in a conspiracy against her, she assists in drawing up the charges against herself, and pleads so eloquently against her own delinquencies, as to assist the judgment of the court in admiration of her talents and her powers. Do we fly to solitude?—she still is our companion. And amidst the busy hum of men, she often abstracts the mind from surrounding objects to her own ideal world. How then can we hope to destroy her, or escape from her influences?

"But I much doubt whether, if we could, we ought to desire it. We should not like the man who, dazzled with the bright beams of a Maltese sun, should therefore seek to veil that light which gives its refreshing green to the meadows, and their varied tints to the flowers of the field. The Imagination is God's workmanship, and in its original excellence was pronounced 'very good.' And good it still is; when cleansed and purified, it harmonizes with the other faculties and occupies its due place among them. This will appear if we consider the use of the Imagination and its influence on the other powers of the mind.

"With respect to the Understanding and its grave and solemn dictates—the Reason and all its calculations—or the Judgment of the mind which results from both—we should at first suppose that the exercise of the Imagination could only mislead and distract the sober deliberations of the Tribunal. And yet even here the Imagination often acts a useful part. Frequently the Understanding and the Judgment are called on to decide a question in which a right conclusion much depends on the mind acting under the full perception

of the influence of various circumstances which bear upon the point.

“The Understanding might indeed make its calculations. But this process would be tedious and unsatisfactory, compared with the quickness and the fulness with which the Imagination at once forms a picture of the concurrent circumstances of the case—places the mind in idea under their influence with the vividness nearly of reality, and thus contributes to a speedy and not seldom correct decision. There is all the difference that exists between the hearing of a Tale and the seeing of a Picture which relates to it—between the description of a Country and the examination of a Map.

“Thus in investigating the nature of any historical fact—the heroic forbearance of Scipio, or the striking honesty of Aristides—the mind might by reasoning discern rightly the character of the actions—weigh the temptations resisted, and estimate the virtue which overcame them. But the Imagination places us at once in the situation of Scipio or Aristides, so that we feel as they felt, and we almost know from experience their difficulties and their triumph.

“It is, perhaps, in this way that, although they are not characterized by habits of continuous reasoning, the female sex so often and so rapidly arrive at just conclusions; their more vivid fancy realizes the circumstances of the case to their minds, and so they see it exactly as it really is. I must not be misunderstood, as if I desired to substitute Imagination for Reason. But I am surely correct in asserting from these premises, the valuable assistance which this faculty affords to the Understanding.

"It may indeed be objected that experience does not sanction the conclusion that the Imagination is friendly to the Judgment, for that those who have been remarkable for the former have not been usually distinguished for coolness and soundness in the latter. The well-known distinction which Locke draws between Wit and Judgment, also seems to war against the foregoing position. Yet the Imagination may be of use in suggesting minute differences in Ideas, as well as their fanciful coincidences. And we do not by any means contend that the Judgment should be subjected to the Imagination. For the fact is, that the lively and seductive nature of the Fancy will always render it a favorite ; and in the character in which it exists to any great degree, it usually predominates, (Bishop Butler\*) and then evil will probably ensue. But this, I conceive, presents no argument against the advantage which the Judgment and the Understanding may derive from the subordinate aid of the Imagination.

"In other cases of mental investigation, this lively faculty also exerts its powers with much and salutary effect. It assists the memory in its search for precedents—it ransacks every department of literature to seek for parallel instances, and it thus lays before the Judgment a mass of matter for its selection and use. When the Judgment has decided, and her sentence has been received

\* This mention of Butler is accompanied by no quotation or reference. Possibly the following statement was in the writer's eye—"One cannot but be greatly sensible how difficult it is to silence imagination enough to make the voice of reason even distinctly heard in this case ; as we are accustomed, from our youth up, to indulge that forward delusive faculty, ever obtruding beyond its sphere, of some assistance indeed to apprehension, but the author of all error," &c.—*Analogy*, Part I. Chap. I.

by the mind, and produced its due impression on the Affections and Will, the Imagination is the great means by which that impression is renewed from time to time. For by her power of association she so links this impression to the facts which originally caused it, that, let memory retrace the facts and the impression will recur spontaneously.

“It may also be remarked how much the Imagination assists the memory. How beautifully is this expressed by Cowper in the beginning of the last Canto of ‘The Task,’ and its truth may be witnessed by all who have paid the most casual attention to the working of their own minds. How often do we, in endeavouring to recall some fact or truth, send our Imagination to take a circuit in hope that we may find some trace of the wished-for game. How often does the thought of the place where leaned the person who spoke, the part of the page read, or a number of such associations furnished by the Imagination, lead us to a remembrance of the truth we seek. How important the memory is as a receptacle of our experience, and thus, as a guide to further advances in knowledge, is too palpable to require argument.

“In the acquisition of Knowledge and the investigation of Truth, the Imagination, therefore, is of essential service to the other faculties. It is almost needless to insist at any length upon its power and value in imparting that Knowledge or communicating that Truth to others.

“The dry and cold conceptions of the Understanding, however just, would often fail to interest, especially the young mind. It is the dressing of the Imagination which enkindles the mind of the speaker, and which clothes his speech in those lively colours which excite and convince

the mind of the hearer. I will admit, it is this very exercise of the Imagination which enables the designing Sophist to allure the itching ears, and to lead captive those who

—— ‘to the fascination of a sound  
Surrender Judgment hoodwinked.’

But I merely have now to dwell on the aid which the Imagination, when under proper direction, can give, in conveying to others the sober convictions of the Understanding; and the very power which renders her the successful agent of Falsehood demonstrates her ability when enlisted in the cause of Truth.

“It is evident, then, the power of Imagery to strengthen and enforce sound reasoning. It is plain that, in instructing youth, nothing is more calculated to unfold our meaning, and give it as of a tangible shape, than illustrations. And in support of this the strongest authority can be adduced.

“The figurative language of Scripture and the Parables of our Blessed Lord show that He who well knew the beings whom He had made, addresses the Understanding and the Heart through the channel of the Imagination.

“But it is with respect to the Affections and Will that the power of the Imagination is most beneficial or injurious. There is a language by which external objects hold intercourse with the Heart and excite its feelings, the characters of which are only legible by means of the Imagination. These characters may be fanciful or just—they may be valuable or useless—they may tend to evil or to good;—but they speak powerfully to the affections or passions, and are certainly capable of being made allies

to the cause of religion and virtue. However, the human faculties are so often enlisted in the cause of this world, and the cause of evil, that it is much easier to draw proofs from their misapplication than from their legitimate use ; and it is from hence that so many have been led to consider the Imagination as essentially and irretrievably a foe to human improvement and happiness. I do indeed believe that she may be justly convicted as the guilty cause of the mischievous influence which external objects possess over our minds. Beauty could not excite any other feeling than innocent admiration, did not Imagination influence the passions and pollute the heart. Worldly pleasure would assume the aspect of its intrinsic insipidity, did not Imagination dress it up with ideal properties, so as to please the vitiated taste of man. Thus also the pursuit of vanity and ambition is urged forward by the hope of possessing benefits which have no existence but in the sanguine Imaginations of their votaries, and hence the pain and disappointment which they receive as substitutes for the pleasure and happiness expected.

“This is so true, that Imagination and Reality are frequently put in opposition, as if there were no real associations which the Imagination could suggest. In fact, this language, whereby external objects convey to the heart wholesome impressions through the channel of the Imagination, was devised by God Himself for wise and salutary ends ; and for these it is still available. ‘The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things which are made, even His eternal power and godhead.’ True, much of this language is addressed to the Reason. That faculty may discern the harmony of cause and effect, and may

calculate the wondrous laws of gravity and motion. But much remains, of which the Imagination alone can take cognizance, of all that makes nature appear beautiful to the eye and music to the ear. All this, though not Religion, is so far friendly to it that it raises man in some degree above the dominion of brutal appetite. It makes man more intellectual. And when his heart is converted to God, it will give him a keener relish both for the works of God and the equally perfect structure of His Holy Word.

“In truth, the tenour of the Sacred Scriptures corroborates this statement. God Himself makes use of this language of external things to address the human soul, and thus leaves it to the Imagination to apply the lesson to the heart. The briars and thorns, produced in abundance on man’s transgression—the bow in the cloud, the pledge of the staying of Divine judgment—the various altars erected by the patriarchs—the monuments of Divine interposition prescribed to the Jews—all these, under the Old Testament Dispensation, constituted a kind of *Memoria Technica*, by which man was led to consider his Maker and his God—to retrace His past mercies and to trust in Him for future protection and favour. Our Blessed Saviour adopts this language of external things, not only in the parables but in the figurative structure of all His instructions. He furnishes us with the key by which we are to read Nature, which, translated by Him, is handmaid to the covenant of Grace. ‘Behold the fowls of the air’—‘Behold the lilies of the field.’ In this way, also, we may consider the conversation with the woman of Samaria; and, indeed, to recapitulate all the instances of this would be almost to quote all His discourses. He makes the



same use of the facts of the Old Testament—the brazen serpent—Jonah three days and three nights in the whale's belly. And His apostles, following His example, use the same powerful appeal to the human heart by a language which the Imagination only can faithfully interpret.

“If the foregoing statement be true, the Imagination is a faculty the workmanship of God, curiously and wonderfully made; and although, as a part of fallen man, it is frequently perverted to signal mischief, yet it is capable of the noblest and most useful purposes, not only in the exercise of its own power, but also in ministering to the perfection of the other faculties—the Understanding, the Memory, the Judgment, and the Affections. It is also made use of by God Himself in the revelation of His perfect will to man. To attempt to destroy, mutilate, maim, or fetter such a faculty, is alike vain, unphilosophic, and, I might dare to say, impious.

“In the course of the foregoing remarks, several of the evil effects of a perverted Imagination have been cursorily alluded to, and as in the exercise of so seductive and enchanting a faculty we cannot be too much upon our guard, lest it should make the worse appear the better cause, it may perhaps not be unreasonable to dwell a little more upon the danger into which it may lead us, and particularly on the all-important subject of Religion.

“It has already been stated that the lively and volatile energies of this faculty render it the aptest agent for the Enemy of souls to work upon, and that accordingly it not only frequently misleads the Judgment, but is most successful in abstracting the mind wholly from its higher and more ennobling contemplations, leading it a dance through all the mazes of Fancy; and by prescribing to the

mind and suggesting to the contemplation false and pernicious images, it contributes perhaps more than any other faculty to the deterioration of the character. But even when the soul is in a great measure freed from these worst freaks of the Fancy—even where the Imagination furnishes, under the strong impressions of religious or moral Truth, wholesome and edifying scenes—even in this case we must rejoice with trembling, and watch this versatile faculty, lest when the passions are fully excited, she may not turn easily the impetus of the mind into a very different direction.

“Experience justifies this suspicion. It has sometimes happened that after an exciting sermon which has caught the Imagination by the glories of its subject and the richness and vividness of its representations, the mind, carried forward by the buoyancy of its feelings, has felt as if it could have soared to the third heavens; and yet a sudden change has passed upon it and shown it was but mortal still. A slight provocation, arising from the dulness or waywardness of a fellow-worshipper, has produced an impatience and a petulance which would not have arisen at a calmer moment. And if temptation led to frivolity or even worse, the transition has not been so strange or uncongenial to the tone and temper of the mind as to cause anything like horror, which would be the case if the mind were really imbued with Divine Truth. The fact is that the Imagination is usually excited by the senses and allied to the passions; and thus when roused even by higher subjects it naturally falls into the same channel. And hence the close alliance which has sometimes been observed with surprise, of the factitious heat of enthusiasm with the far different feelings of cruelty

and lasciviousness—through the close connection between the Imagination and the Passions mutually and reciprocally acting on each other.

“The experience of the mind is widely different when, under the persuasion of the united faculties, and the humbled and chastened impression of Divine Truths, the Heart catches the wholesome and, allow me to say, natural warmth of Christian feeling, less vivid and glowing perhaps, but, like the dawn of day, steadily and gradually establishing its perfect dominion, enlightening while it warms and fertilizes the soul. I say *natural*, as opposed to artificial warmth, and the idea is suggested to me by the similarity of the case of the difference of pleasurable feeling when the body is heated by a good fire, as opposed to the far more healthful and comfortable glow which arises from exercise. There is feverishness in the former, of which the latter is most happily destitute. We see, therefore, that even when the Imagination is fixed on good subjects, yet if it take the lead of the Understanding and the Heart, the good work is likely to be deteriorated by the versatility of this lively and exciting faculty.

“The Imagination also frequently deceives in forming an estimation of our character, and disappoints us when we rely on its aid for producing in us feelings which we desire to experience. This faculty is much influenced by the state of the body, by circumstances, and the tone of the animal spirits; and as these vary, perhaps more than anything else in this variable world, so must the power of the Imagination. Frequently, therefore, when the preacher, or the writer, is very eloquent and poetical—when the body is in vigour and the animal spirits are lively, a train of stirring devotional feeling will be excited, carrying the

mind in ecstasy to the third heavens. Happy would it be if, pursuing the current, the soul would fix the feeling into principle—the romance into faith. But how many, caught with the vividness of the impression, are satisfied with this as a witness of their sincerity; and if from time to time they can renew the strength of this impression, they think nothing more is to be done, although all the interim is totally at variance with these feelings. They do not consider that these are the effects of sympathy excited by the talents of man, more than the result of Divine and eternal things apprehended by faith and instilled by Divine grace. And they appeal to these sensations as proofs that they must at least at times be sincere, and that their intermediate inconsistencies are merely the infirmities of weak but well-intending Christians. Thus is conscience hardened, and the mind closed up against the remonstrances of ministerial faithfulness and Christian friendship—the devices of Satan still deceive the soul—the world and its votaries possess the heart—all is lost—and this while the fond hope is entertained that all is well.

“As this reliance on the results of Imagination keeps the insincere secure in self-deception, so ever with those who are real Christians does it frequently minister to their disappointment and uneasiness. The lively feelings of devotion, which many too much consider essential to true religion and the tests of a state of grace, are perhaps closely connected with excitements of the Imagination. The fluency in prayer or religious exhortation, which are so justly valued in their effects on others, may proceed from the flow of animal spirits, producing a succession of just and glowing thoughts easily suggested by the

vivid and excited Imagination. But even when these are connected with real Christian principle, and coalesce with the more permanent results of Christian faith, they are so delightful and animating, breathing as they do the very atmosphere of heaven, and carrying the soul upwards as with angels' wings, that we are apt to lay a stress upon them which they do not deserve—to consider them the tokens of the Divine Presence and Favour—to consider all lost when those lively feelings subside, and subside they probably will. The animal spirits will occasionally flag, or grow sober and dull as we advance in life. Under the pressure of bodily pain and weakness they all lose their elasticity. The Imagination partakes of the change. A dark and dull cloud passes over the mind, and beneath its gloom the Christian is too apt to accuse himself of having lost his first love and declined from the ways of godliness. 'Oh! that I were as in time past, when the candle of the Lord shined upon me.' 'By night I sought my Beloved, but I found Him not.' But though the soul may write bitter things against herself, yet she may then be peculiarly the object of God's most tender complacency.

"It is never said of these flights of feverish and glowing feeling what is said of 'a meek and quiet spirit,' that 'in the sight of God it is of great price.' And when the Lord describes the object which amidst the glories of His creation attracts His most affectionate and permanent attention, it is the man that is poor and of a contrite spirit, and who trembles at God's Word.

"It is easy to follow the fervours of the Imagination and the Heart when the wind is favourable, and the sky is clear, and the wished-for haven is in sight. It is easy then and pleasant to pursue our course. But the

seaman's fidelity, as well as his skill, is most displayed under adverse winds and cloudy sky. And when 'the youths faint and are weary, and the young men utterly fail,' then is the trial and proof of faith to 'wait upon the Lord,' though He seems to frown yet to trust in Him, and 'against hope to believe in hope.' The determined loyalty which adheres unswervingly to its absent Lord—the firm affection which no present object can distract from the steadfast pursuit of Him whom the soul desireth—and the undoubting confidence with which, in spite of intervening impossibility, the soul reposes on the promise of 'Him who cannot lie,' assured of final success, though He tarry long;—these may and do frequently exist when the Heart can do no more than simply look up and mourn, or lay itself as a little child at the feet of its Heavenly Father, or as clay in His hands to be fashioned according to His blessed and perfect will. And these fruits of the Spirit are frequently deemed of inferior value by those who are seduced by the more showy and popular display of Imagination. There is therefore every reason to be on our guard even against an undue estimate of the employment of this faculty, lest by its charms we should deceive our Hearts, injure our peace, and form a judgment of spiritual things different from the wisdom and judgment of the Most High.

"There is no question more interesting to the Christian mind than *how* he shall reiterate devotional feeling;—how shall he, in the secret hour of retirement—the social walk—the solitary ride—have his mind filled with the reality and excellence of spiritual things? And to those whose religious impressions arise from Imagination, this

is peculiarly difficult at times of wearied spirits, of bodily fatigue and infirmity, or of mental depression.

“The Imagination requires a machinery of excitement which is not always at hand. The Understanding, on the contrary, has an influence on the Affections not so electrical, but more uniform and more sure. It proceeds by a slower but by a more steady and unfailing action. Perhaps the perfect method is that the Reason should lead and the Imagination minister to its effect on the Heart. That part of the Understanding particularly which has, or is, the power of Contemplation, in a well regulated mind can be turned powerfully to the investigation of realities though unseen.

“This is of peculiar use in re-animating the flame of purity. It is while thus musing the fire kindles and the Heart glows with heavenly affection. The mind then with a vigorous grasp lays hold on the object of Contemplation as real and invaluable. And this grasp is Faith.

“Faith is not, then, the Imagination—nor is it the Understanding—nor is it the Will. But it is the result of the exercise of all these. The fixed persuasion and conclusion to which we arrive from the dictates of Reason, the testimonies of Conscience, the lively representations of the roused affections of the Heart, determining and influencing the Will, and thus changing the Character and the Life.”

The reader has now before him a copy of the entire Essay as it stands on the manuscript before me. I preferred giving it complete to inserting only some portions of it, and I think Judgment will pronounce that therein I have done right. By an expression at

the close of the first paragraph it would appear that the author intended it for publication, but whether as a contribution to a periodical, as he sometimes wrote for the *Christian Observer*, or in a separate form, we cannot say. I am disposed to believe that he had not finally revised it for the press.

A fastidious reader might object that he sometimes ascribes rather more independent will and strength to the "Enchantress" than she possesses. The *person* ought to be, under God, the master of all his mental as well as other faculties, holding each of them at his bidding to work according to its place and purpose in full harmony with the rest, doing *his will*, which is to be always in keeping with the *Divine Will*. Man is accountable for the use he makes of his faculties; they are not even *agents*, but *instruments*—"instruments" which the Creator has put into man's hand to employ for doing with them what the Creator prescribes. If man allows the world, the flesh, or the Devil, to take the sceptre out of the hands of a good conscience towards God in himself, he is chargeable with yielding the prerogative of God's viceroy to God's foe, whose usurpation bears as directly for man's own ruin as for God's dishonour. And second only to this perfidy is the guilt of allowing any one of our faculties to remain unexercised, when it might do God service, and minister to our own or another's weal. But all this would have been



as firmly maintained by Mr. Digges La Touche as by any one else.

Possibly he now and then seems to attribute activities to the Imagination, which, strictly viewed, belong to the Attention, the Memory, or the Judgment. But these are points of nicety that are of small moment, as also is the question as to "faculties" or "states of the mind," perhaps glanced at in one expression of the Essay—"has, or is." Other subtleties in the phraseology of mental science have arisen since.

The statements on the influence of the Imagination upon Character and the inward religious Life, are generally just and most important. They deserve the serious regard of all Christian people, not excepting preachers themselves. On the whole, I judge this Essay likely to prove, on perusal, one of the most useful portions of the volume.

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## CHAPTER XIV.

### HIS THEOLOGICAL AND ECCLESIASTICAL VIEWS.

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**T**HE Protestant Church of France, to which the "Digues" family belonged, was Calvinistic in its creed, and Presbyterian rather than Episcopal in its constitution and government. It bore a nearer resemblance to the "established" Church of Scotland than to that of England.

In the early part of the seventeenth century, through the influence of Ussher, the Episcopal Church of Ireland was more strictly Calvinistic in doctrine and less rigorous in hierarchical rule than was her sister-in-law on the other side of the Channel. The authorities there objected that she was Sabbatarian as to the observance of the Lord's Day, that she was high in her avowals of Predestination, that she denounced the Bishop of Rome as Antichrist, that she explained "Absolution" by her clergy to be only "declaration," and that she held "Ordination by Presbyters" sufficient to constitute a valid ministry. Indeed, Ireland's University was, at its commencement, rather Puritan than Episco-

palian. Travers, who had been expelled from the Temple Church by Whitgift, because he would not submit to be re-ordained as the Church of England prescribed, was the first acting Provost of the College ; and the two Fellows appointed by the Charter were Presbyterian schoolmasters, who had come from Scotland to watch for the interest of James in prospect of his accession to the English throne. Ussher was one of their first three students.

When Laud rose to power in the Church of England, he ruled with a rod of iron for crushing Calvinism and Nonconformity throughout the realm. He was a Goliath for Romanist Dogmas and Ritualism. In testimony of good fellowship, the Pope sent him a Cardinal's hat—Fuller says thrice—which, however, he declined. By his will these countries were to have, as Henry the Eighth had designed when he abjured allegiance to Rome, a Popedom of their own. Laud taught, as an article of religious faith, that the king was absolute head in State and Church, and he used, or engaged the king to use, the royal absolution for his Church purposes. The several congregations of French and other foreign Protestants, who had been quietly worshipping God in their own way, in London and elsewhere, he compelled to adopt the English formularies. To recognize a non-episcopal "churchship," subjected to excommunication with all its terrors. Many Puritans

fled for refuge to Ireland; and there, for a while, found liberty for conscience, denied them in their own land.

Laud could not endure that ecclesiastical grace should be less perfect and less sure in Ireland than he was making it in the sphere which he had primarily in charge. He succeeded to have the Dublin College statutes amended to his mind. It is curious to read Heylin's account of the measures by which the Irish Clergy were induced to accept the Articles of the English Church, and of the annoyance felt by Ussher and his party on discovering that by accepting those Articles they had irrecoverably surrendered up their own.\* The influence of the Commonwealth, however, swept away Laud's doings on both sides of the Channel, until the Restoration, when here, as in England, ecclesiastical matters, as well as matters political, became again pretty much as they had been in that arch-prelate's day.

Whether it should be traced to Ussher's strongly, some would say *ultra*, Calvinistic predilections and teachings as its cause, or not, the earnest-minded clergy and laity of the Irish Episcopal Church have generally sympathized with him in opinion, even to the present day. So far as she has been awake, her ministry has been reputed more "sound" in doctrine and more hearty for Evangelical Protestantism than the corresponding class in England. Her leading

\* Heylin's "Life of Laud," Book iv. p. 13.

men in the revival activities of the past eighty or a hundred years were, with few exceptions, what would on the whole be styled Calvinistic in their theology. As co-operating to that result, some will mention the close contest and active antagonism between Romanism and Protestantism in Ireland, together with the labours of Lady Huntingdon's and other agencies in stimulating and forwarding the same good work. But, among the latter, a large place must be assigned to Mr. Wesley and his followers, who preferred being reckoned Arminian.

At the time when Mr. James Digges La Touche became an inquirer after the good and the right way, Calvinism, so-called, was vehemently opposed by the leading powers of the Church of which he was a member. Perhaps it would be correct to describe them as wroth against every one, within or beyond her pale, who endeavoured to diffuse *true* spiritual life. He had; therefore, to cast in his lot with the much-dreaded "New-lights." Though he stood aloof from personal controversy, and deprecated the bitterness of sectarian strife, he arrived at conclusions on theological questions, which he held sacred, and was not backward to avow. His faith was what he considered Calvinistic. Not that he recognized as a Divine offspring, full of glory and beauty, that

*Monstrum horrendum, informe, ingens ; cui lumen ademptum,*  
which ill-taught or ill-willed opponents present to view as a truthful impersonation of Calvinism, and

to which some preachers and writers calling themselves Calvinists have occasionally given a degree of countenance. Mr. Digges La Touche's opinions on the subject harmonized with those of Leighton and Doddridge, of Newton and Burder, and which perhaps have had their best modern exposition in the volumes which Thomas Scott, the commentator, and Edward Williams, President of the Rotherham Independent College, published in reply to the powerful assault on modern Calvinism made by Dr. Prettyman, *alias* Tomline, Bishop of Lincoln, fully half a century ago. But our descendant of the Huguenots held the faith of his ancestors, not as the Creed of a Church only; he received it as Divine truth taught by the Spirit of God, and designed for inspiring and feeding godliness in the heart and character of man.

We have had indications of this already in extracts from his correspondence. To them I now add portions of two letters bearing expressly on the topic, written to a friend, within a short time of each other, in the year 1813. They show how aptly he could reason out of the Scriptures, and how highly he valued experimental piety as the effect of their lessons on those who believe.

“I did fear from R——’s letters, that you were perplexing your mind with disputations and controversies which minister questions rather than godly edifying. And warmly as I feel anxious that all things shall work

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together for your good, I do truly rejoice that in your admiration for John Newton you furnish an abundant answer to my fears, and bring forward your decided testimony to the important fact that man is dead in sin, and that life is a gift.

“I do think this is a point of some, nay great importance. While I wish to keep my mind free from the trammels of party, I do find in Calvinistic divines those views of human nature which I find in Scripture—those declarations of simple and unadulterated trust in a Saviour’s work, and in the efficacy of His Spirit and grace, which, while they animate the sinner’s hope, humble his soul in the dust—while they give all the glory to God, fill the human heart with that heavenly love which is the very bond of peace, and of all virtues that without which the soul is spiritually dead in the sight of God.

“I do think it is of consequence whether we think that we have chosen God, or whether He has by His grace worked in us both to *will* and to do. And, therefore, for myself, I do perceive plainly in the events of my life, that my religion has been the consequence of circumstances which were not of my own devising, and of impressions which my foolish heart rather opposed than fully concurred in. I have found ever a law within me which wars against the law of my mind, and which would bring me into subjection to the law of sin and death.

“And now I think I cannot gratify you more than by calling your attention to useful passages of Scripture. I will venture on one passage to you. I do not know whether I wrote of it to you before or not. Open your Testament — John vi. 44—‘No man *can* come to me

except the Father draw him. It is written in the prophets that they shall be all *taught of God.* Now, here you have what this drawing means. It means that inward teaching of the Spirit of God which convinces men of sin and testifies of Jesus. The expression *drawing*, clearly exhibits who the *agent* is in the work—the *active, energetic, effectual* power is God the Father. It is also in the beginning of a religious course, for till a man comes to Christ, his religion is nothing but a name. In the 65th verse you have the same declaration differently expressed—‘except it were *given* him of the Father.’ Here true religion in the soul is ascribed to the *gift* of the Father, through His *teaching drawing* the soul to Christ. And without these it is positively declared that no man *can* come.

“Now it may be said that ‘this means either outward teaching,’ or that ‘this inward teaching is given to all.’ Now that neither of these is the case, I think is apparent from verse 45, which plainly states the teaching to be effectual—‘Every man that hath heard and hath learned of the Father cometh unto me.’ Now it is evident that many even of those who have constantly attended public ordinances never came to Christ. But really if Scripture means anything it means that the first leaning of the soul to God is the effect of a Divine work. Christians are born (and birth is the beginning of life) ‘not of blood,’ in consequence of natural descent, ‘nor of the will of the flesh, nor of the will of man, but of God.’ What is the meaning of that emphatic saying of our Lord, ‘All that the Father *giveth* me shall come to me’? What is the meaning that the word ‘elect’ is ever attributed to the saints, if there is no such thing as election to grace?



Why does the apostle, when arguing that salvation was not of works, boldly assert that 'we are God's workmanship, *created* in Christ Jesus unto good works, *for which* God hath prepared us that we should walk therein'?

"The above simple statement has a few advantages. It affords an instance how well Scripture will bear being its own expositor, and it throws light on a passage of Holy Writ containing truths of vital importance. Will you tell me what you think of it? In the Articles of the Church, man not only cannot turn himself, but he cannot prepare himself; he is described as '*gone as far as possible* (which is the literal translation of the Latin) from original righteousness.' I have not enlarged on the above circumstances, but merely give them as hints for your mind to exert itself on."

In little more than a fortnight he wrote again :—

"The doctrine that we have been establishing is no mere speculative point, but is of deep practical importance. If the work within us be of God, it surely should call for deeper gratitude and love to Him who made us to differ. When so powerful an agent as the Almighty Spirit of God dwells in us, unless we be reprobate, shall we not press forward with eagerness to the highest attainments of holiness and piety? Let those who rest on their own strength, or the power of their own resolutions, think they do a great deal with moderate and low acquirements of holiness. But let us who have God reigning in our hearts by faith, forgetting the things which are behind, press forward to those which are before, to the prize of our high calling of God in Christ Jesus. Let us not be satisfied until we find the grace of God like a well of

water springing up within us, and diffusing through the various parts of our lives and conversation its purifying and peaceful streams, to the glory of the Great Author of all good, and the true happiness of the soul.

“Besides; shall not this doctrine received into the heart, lead us to trust for the future that He that has begun the good work can perfect it, and will perfect it, by keeping us in a state of watchfulness and prayer close to Him? The heart is deceitful; but He is greater than our hearts, and can purify and cleanse their inmost recesses. The world is dangerous; but His staff and rod can make each danger light. He can prepare the feet for the most flinty road by the sandals of the Gospel of peace. The Devil is powerful and cunning, and can transform himself into an angel of light; but no cunning can elude the vigilance—no violence can overcome the strength—of Him who is the Christian’s Father, his Rock, and his Stronghold. Shall we not then press forward?

“Indeed when I look at the many obstacles which stand in our way, our indolence in spiritual matters, and our continual tendency to be satisfied with something short of that holiness which is our highest happiness as it is our highest duty, I may for a moment say, ‘Who is sufficient for these things?’ But when I look to those exceeding precious promises which the Word of God holds out, I feel that all things are possible with Him, and therefore do not despair of that final triumph here which is only the earnest of higher joys and more perfect enjoyments above.

“It is a good thing to have the heart seek after Religion not as a duty so much as the truest happiness and the best enjoyment—as that which ennobles the soul,

which assimilates it to the purest spiritual beings, which even stamps the image of God upon it, and fills it with a foretaste of eternal happiness. It was a noble answer given in primitive times, when a young man who was declared to have an evil spirit, and to be therefore ordained to wrath, replied—‘ Well, whatever may become of me hereafter, I will seek with all my heart to love and fear God while I live here.’ ”

At the time when David Dignes de La Touche and other Huguenots settled in Dublin, the Government appropriated places of worship for their use, and made provision for the support of the ministry of God’s Word and Ordinances among them according to the modes of the French Protestant Church, and in their own language. Having, however, settled in Dublin as their home and the sphere of their daily occupation, they gradually assimilated their habits to those of the people around them. English naturally became the medium of intercourse between them and their neighbours. For a while French would, in fashionable circles, more or less prevail, and to an extent Dublin would so far appear Parisian. But the change would be partial and temporary. The language of the Huguenots would ere long fall into desuetude, and English take its place even for educational purposes among their young people. There were no places in which the worship of the French Church was conducted in the English language.

Hence, in a generation or two, the descendants of Refugees having serious care for religion, would frequent some of the English Protestant services, particularly if there were not, and probably there were not, much spirit and power in the ministrations where their fathers had attended. Either thus or otherwise caused, it proved that by the end of a century or little more, the foreign pastors in Dublin were nearly in the position of shepherds who had only scant and dwindling flocks to care for. But their income paid by Government was secure notwithstanding. Discussions upon the merits of the French Church polity as compared with the systems of English Churches appear to have had no share in bringing about the result named.

The La Touches and Digges La Touches early united themselves with the Established Church of Ireland, though probably they retained sympathy, and perhaps a nominal connection, with the Refugee congregations. The subject of this volume, Mr. James Digges La Touche, was baptized and brought up in the Episcopal community, and he continued an attached member of it till his death, bringing up his children to walk in the same way. I do not, however, find that he or his immediate ancestors instituted an inquiry as to the comparative claims, on Scriptural or other grounds, of the two Churches, as the result of which they embraced the Episcopal

system in preference to that of their forefathers. The change in their case, as in others, was induced by favouring or, as some may consider them, necessitating circumstances.

But while I give this as my opinion, another and, were it well founded, a much more determining explanation has been proposed. It is said that by joining the "Episcopal" Church of this country they made themselves members of the *true* "Church." To attain this in their own country was, it is said, impossible, because there the "Episcopacy" was Roman Catholic, and to have its grace, they must renounce their Protestantism; whereas, when foreign Protestants came to England or Ireland, they found a *Protestant* "Episcopacy" ready for them on the spot, of which they could and did gladly avail themselves to possess the *churchship* blessing which only the "Episcopacy" can bestow.

Of course this view *unchurches* all the Churches, so-called, of the Reformation, save that of England and Ireland. It leaves her "alone in her glory." But I am greatly mistaken if many of her clergy and laity, as well as all the ministers and members of every Protestant Church besides, would not instantly demur to it. I know true men of God, Protestant "Bishops" in the ecclesiastical meaning of the word, whose character and ministry are honouring and useful in the service of the One great and

blessed Master. But I cannot understand what special grace the "Episcopacy," *as such*, brings to a community. I have only to look back in the light of history, and abroad upon the state of things in the western and eastern communities which have the "Episcopacy," to be convinced that its power to bless men with "the true grace of God" is at most but scant;\* while churches "Episcopal" have had, and still have, to be indebted to non-episcopal ministrations as the means of wakening them up in the life of God.

With regard, however, to the Huguenots. If they so prized and coveted the "Episcopacy," as the explanation above quoted implies, why did they not construct their own ecclesiastical system on the model of an "Episcopacy?"—or why did those of them in England, more than two centuries ago, so firmly withstand Laud's efforts to make them conform? Why, further, did they wait in France till they

\* For instance, the Latin Church, the Greek Church, the Armenian Church, the Coptic Church, the Nestorian Church, and, among others, the Abyssinian Church, each has the "Episcopacy." I am not reasoning whether or not the "Episcopal" form of Church polity be Scriptural or expedient. I only object to the supposition that it connects with it special grace not to be had without it. The Episcopal Church of Ireland had its "Episcopacy" from before Henry the Second's day till the Reformation, and thence till now. Was it a Church rich in grace throughout the former of those periods? And how was it a century ago when reviving agencies from without began to operate upon it?

were *forced* to leave it, when they might have freely trooped over to England or Ireland, at any time, and gained the *desideratum*? And when they did come—why did they not all to a man forthwith place themselves within the pale of blessing, instead of forming separate congregations under their own old-fashioned non-“episcopal” pastorates?

It is remarkable that the Nineteenth Article of the Church of England in defining “A Church of Christ” makes no mention of the “Episcopacy” as one of its elements—“The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ’s ordinance, in all those things that of necessity are required to the same.”\* Few Nonconformists, certainly no Con-

\* The 20th Article affirms that a church has power to decree rites and ceremonies, but confines that power to things consistent with Holy Writ, which is tantamount to a church having no power to bind conscience at all by her own decrees. *Several* churches are mentioned in the 19th Article, each being and acting separate and independent of the others, which hardly comports with there being only *one* visible church. It also describes those churches by the cities in which they are situated—the Church of Jerusalem, the Church of Antioch, the Church of Alexandria, the Church of Rome. The last claims to be “The Mother and Mistress of all Churches,” implying that there are *many* Churches, separate from one another, though all subject to her. Such a thing as *one* Church in different countries,—as the Church of Rome, the Church of England, the Church of Scotland, &c., being in the East and West Indies,—is quite uncountenanced by Christian antiquity.

gregationalist, would scruple to accept this definition as substantially correct. It declares every congregation, such as it describes, to be "a visible Church of Christ," even though it be not included under a hierarchical rule; while it withholds that designation from every congregation "in which the pure Word of God is" not "preached," or which lacks either of the other two essentials named in the Article. And it is refreshing to know that some "Bishops" of our "established" Churches are as largely liberal in their views upon the subject as the Article quoted is in its definition.\*

When regard for Evangelical Truth was reviving in the Episcopal Church of Ireland, many who preferred her formularies entertained doubts how far they were justified in attending places of worship in her communion where they had not, with her liturgy, the faithful preaching of the Gospel. In support of their doubts they appealed to the Article above noticed, and seemed to be countenanced by such directions as Proverbs xix. 27, and the reason of the case. While Mr. Digges La Touche continued to reside in Dublin he frequented the Bethesda, where, though it was in law a "Conventicle," he had

\* *E.g.*, the late Archbishop of Dublin, Dr. Whately, mentions the "Episcopacy" as one particular in which the Church to which he belonged differs from the Churches of the Apostolic age, to which he shows the Article to be fully applicable.—"*On the Kingdom of Christ.*"



worship by the Common Prayer, and the preaching of the pure Word of God. But when he removed to Sans Souci he was differently circumstanced. He had to take his family to the Parish Church, if anywhere, for Sunday service, and there at that time "the preacher's desk" was not, by his judgment, "a throne of light." Friends remonstrated with him; yet, notwithstanding, however painful to his Christian consciousness, he persevered. But after some years a change came over the scene, and his case was otherwise met.

There was then no place of Protestant worship nearer Sans Souci than the small churches of Donnybrook in one direction and Monkstown in the other. By the exertions of Mr. Digges La Touche in conjunction with other gentlemen, including the late much respected Dr. D'Olier, the district of Booters-town was formed into a Perpetual Curacy as a parish separate from Donnybrook, and the present beautiful Church and Schools were erected, at the cost of £4,615 7s. 8½d., British, "whereof £3,230 15s. 4½d. was granted as a gift, and £461 10s. 9½d. as loan, by the late Board of First Fruits, and the residue of £923 1s. 6½d. was raised by private subscriptions. Of the loan aforesaid, there remained £332 6s. 1d. chargeable on the parish in 1832, repayable by annual instalments of £18 9s. 2d." The Earl of Pembroke gave the site for the building, together with a sum of

one thousand pounds. The Earl's thousand, with some addition, was expended in purchasing ground-rents in the city, to secure an income of £80 a-year for the incumbent, the tithes of the Booterstown district having been, by an arrangement of long standing, but not satisfactorily accounted for, appropriated to the parish of Monkstown. The church was consecrated in 1824 by the then Archbishop of Dublin, Dr. Magee, well known to theological readers by his "Discourses on the Atonement."\*

From the prominent part which Mr. Digges La Touche took in this undertaking, and his co-operation for the good of the neighbourhood, he acquired the honouring title of "The Father of the Parish." The first Incumbent was the Rev. James Bulwer, who, however, appears to have remained only a few months. "The Rev. Anthony Sillery, A.M. ('distinguished for singleness of mind, genuine piety, unostentatious benevolence, and deep learning,'

\* For these particulars I am chiefly indebted to a work, small in size, but containing a large amount of interesting details, with a copy of which I have been favoured by its author, the Rev. Beaver H. Blacker, A.M., Incumbent of Booterstown. It is entitled, "Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin," published by Herbert, Grafton Street. The work consists of three parts. It is a marvel of research and industry. Ireland would be rich in annals, &c., were similar records of all her parishes forthcoming. The items of cost quoted in the text were found by the Rev. A. Sillery in the handwriting of Mr. Digges La Touche, among his other papers after his death.

and subsequently well known for his great exertions in behalf of the Waldenses,) succeeded Mr. Bulwer in 1825; and during his incumbency, which lasted till 1832, (when he effected an exchange with Mr. Nixon, who held the chaplaincy of Dr. Steevens' Hospital, Dublin,) he established the Sunday and Daily Schools, and some of the other existing parochial institutions. The inhabitants are to this day reaping the fruits of his untiring exertions in the cause of God."\*

On the whole, as to Mr. Digges La Touche's views on ecclesiastical questions, it appears to me that had he lived in the south side of London instead of the south side of Dublin, he would have belonged to that party in the Church of England which of late years has been called "The Clapham Sect," including such laymen as William Wilberforce† and John Thornton

\* Blacker's "Brief Sketches," pp. 8, 9. I have much pleasure in transcribing this testimony. I knew Mr. Sillery, and a man of more active intellect, genial spirit, and hearty Christian activity, I never met. I knew Mr. Nixon also, and cordially affirm what is said of him in the inscription quoted on page 8 of the same work. Mr. Blacker has accompanied the present of his volume with a variety of tracts and reports which witness for his own activities in the pastorate and by the pen.

† Only the person who has seen and heard him speaking for the Bible Society and similar institutions can with due regret sigh out—

"Oh, what a falling off is there, my countrymen!"

The reader will not require me to explain *where*.

The word "sect" is properly applied to the Claphamites. It

—men who were Puritan in their religious element, and who chose Episcopacy as their Church form, but who valued the Truth above ceremony, and were forward to co-operate with Nonconformists in supporting the Bible Society and other organisations for advancing Scriptural Christianity or general benevolence.

And we may be bold to ask—in the name of our one Faith, one Hope, and one Lord—why these two classes, the Conformists and the Nonconformists, should not both always hold themselves free and hearty to co-operate for these sacred and noble purposes? If our Great God and Saviour vouchsafes the visitations of His Presence and the communion of His Spirit to both, who are they that either of them should refuse to hold fellowship with the other in works that bear upon His kingdom and honour? And what must He think when, looking down from

imports a part or section of a larger body, distinguished from the rest of it by some peculiarity, as there were in the Jewish communion “sects” called “Pharisees,” “Sadducees,” “Herodians,” “Essenes.” That it is a term of reproach appropriate to religious bodies who receive no grants of money from the State is quite a *new* idea. There are many “sects” in the Church of England—“High Church,” “Low Church,” “Broad Church.” The Church of Rome herself is a “sect,” or section, of that portion of the human race that take in common the name of “Christians;” and the Church of England is a “sect,” or section, of the people classing generally as “Protestants,” though some of her clergy and laity disown that designation.

His throne of excellent majesty, He observes the pride of sect in some of His servants, making them stand aloof from such joint co-operation with others who are equally the purchase of His blood, the trophies of His grace, and the heirs of His glory, with themselves?

The sooner our Protestantism is rid of the carnal elements and conditions which cause swellings and tumults of arrogance and jealousy the better. Its true friends will search out and at all cost put away the causes of those evils, whether arising out of State legislation, the customs of society, or the innate wickedness of the human heart. Oh, that we were more like our Lord, and presented to the world a better illustration of His Word, at once descriptive and preceptive—"One is your Master, even Christ, and all ye are brethren."

Whether Mr. Digges La Touche's views as a "Churchman" were such as would have led him, had he lived some five-and-twenty years later, to unite in the Evangelical Alliance with the late excellent men, Sir Culling Eardley, John Henderson, Edward Bickersteth, and John Angel James, I cannot say. Had he demurred, it would have been through error of judgment, not lack of love to brethren in the Lord. But were he living now, and aware of what is transpiring in our day, we are sure he would have proved himself an Evangelical

Protestant to his heart's core. None would show themselves more forward and firm than he in protesting against the Ritualism and other movements in the Church of England, threatening to wreck her Evangelism, if not to re-unite her bodily with Rome. Who will now trust her and boast of her as the grand bulwark of Protestant truth, simplicity, and freedom? There is treason in the camp, active for betraying Thermopylæ to the foe.

Pan-Anglican Synods, Convocations of the Clergy, and processes in Ecclesiastical Courts, avail nothing for the exigency. Let all congregations of faithful men, clergy and laity, make common cause, and in Divine strength prove themselves men that have understanding of the times, who know what Israel ought to do, and are prepared to do it or die.

Awake, awake, O Arm of the Lord! awake, and come and save us!

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## CHAPTER XV,

### HIS LETTERS ON CHRISTIAN USEFULNESS.

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**M**R. DIGGES LA TOUCHE towards the close of his life often prefaced his letters to friends with the lines by Dr. Doddridge on his family motto—*Dum Vivimus Vivamus*.

“ ‘Live while you live’—the epicure would say—  
‘And seize the pleasures of the present day.’  
‘Live while you live’—the sacred preacher cries—  
‘And give to God each moment as it flies.’  
Lord! in my view let both united be;  
I live in pleasure when I live to Thee.”

And these lines expressed what was fact with Mr. Digges La Touche himself. If there be a difference between devotedness and devoutness, the former signifying rather what is practical, and the latter what is emotional, we should say that “devotedness” best expresses the habit of his life. Of God in Christ he could say, expressing his trust, joy, and aim—

“*Him first, Him last, Him midst, Him without end.*”

He, Mr. D. La T., saw that Christ’s dying for us was not only to redeem us from the curse due to our

sins, and render us completely and for ever safe, but also to “consecrate us to Himself, a peculiar people, zealous of good works.” He understood the Gospel scheme of grace sufficiently to know that where the sinner so believed it as to receive the great and loving Christ as his Hope, he would also receive that Christ as his Lord—that the reception of Christ in both aspects was alike free and grateful—that Christ made us His own by saving us—and that the recognition of His right in us, as of His work for us, is counted and felt by us to be our honour and bliss. “The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again.”

The devotedness to Christ thus inspired leads not to isolation from our fellow-men, either nurturing our sentimentality about Divine things, or spending our days and nights in “acts of devotion” according to the usual application of that phrase ; as if self and God were the only beings with whom we have to do. “Doing good unto all men, especially unto them who are of the household of faith,” is service-rendering to Christ. “Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant ; even as the Son of man came not to be



ministered unto, but to minister, and to give his life a ransom for many." "Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to Me." "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." And this "law" is put into the mind and written in the heart of every one in whom the Divine works stipulated in the "new covenant" are done. All who are children of Abraham share in the promise made to the father of the faithful—"I will bless thee, and thou shalt be a blessing."

I know not that I ever met the above principles of Christianity set forth more clearly and appropriately than in portions of "Twelve Letters addressed," by Mr. Digges La Touche, "to a Young Friend, on the Different Religious Societies." I will transcribe the first letter, which explains the occasion and purpose of the series. A few sentences which I have marked as quotations by him, are observations made by some of his friends in connection with his statements.

"MY DEAR FRIEND,

"You have now entered on the important duties and responsibilities of manhood—you have received in trust the valuable talents of education, wealth, and influence—and you state, justly, that it is an interesting

subject of thought now, as it will be of awful inquiry hereafter, to what purpose, and to what object, should these be applied.

“Live without an object I know you cannot. You have too much energy of mind to drone away existence in the self-indulgence either of sensual or literary gratification. The poor and unsatisfactory sports of the field, or the tinsel glitter of fashionable dissipation, have but few charms for you. You have felt your accountableness as man, and as immortal, and will not be satisfied with any inferior pursuit. You have felt that you ‘are not your own, but are bought with an inestimable price,’ and are therefore anxious to ‘glorify God in your body and in your spirit which are His.’ I can imagine you now, like the good and faithful servant, when first entrusted with the five talents, sitting down in serious thought and calculation, anxious to discover by what means you may employ the treasure committed to you, in the manner most profitable for your gracious and confiding Master.

“And can we devote all that we are and have to a nobler or more glorious object, or one more conducive to our truest happiness? For although your life is indeed but a vapour, yet, like some gases well known to the chemist, it will condense into solidity, and although it be now intrinsically fleeting and unsubstantial, it will form the enduring and permanent character of happiness or misery which will last throughout eternity. It was on this ground that I once heard a much valued friend declare with much effect, in a sermon, that while it was universally considered an awful thing to *die*, yet when he meditated on the impressive fact that on earth we are acquiring the tastes and the character which will last *for*

ever, he deeply felt that it is a much more awful thing to live.

“Christian piety reigning in a heart converted and devoted to God, is indeed the *first* essential to a Christian character. But so much stress is laid in Holy Scripture on Christian *usefulness*, that we should always expect to find them inseparably united, according to the words of our blessed Lord—‘Lovest thou me? Feed my Sheep. Feed my Lambs.’ When we come to render up our account, and look back on our past lives, we shall feel as did that eminent servant of God, Brainard—‘It is a great comfort to me (said he) to think that I have done a *little* for God in the world. Oh! it is but a *very small* matter. Yet I have done a little; and I lament it that I have not done more for Him. *There is nothing in the world worth living for, but living to God—pleasing Him, and doing His whole will.*’ Ought it not to shame the lives of many professing Christians, that a heathen emperor should have set a black mark on a day in which he had done no good—‘I have lost a day.’ And yet Titus never knew what we profess to know, ‘that Christ died for all, that they who live should not live henceforth to themselves, but to Him who died for them and rose again.’

“That you have this gives me encouragement to write, persuaded that having first given yourself unreservedly to the Lord, you will be ready to devote yourself to the service of others for His sake. Little argument, then, is needful to induce you to *abound* in the works of the Lord; but yet, willing as you are, it is expedient that you should make use of your own soundest judgment, and of the experience of others, in order that you may improve your talents and your opportunities, by applying them to the

highest objects to which they are applicable, and which are suited to your circumstances and character.

“On this subject it has been observed by an intelligent Christian friend of mine, that there are three principles of importance to be attended to in doing good—1st, to choose a good object; 2nd, to adopt the best measures for its accomplishment; and, 3rd, to pursue the plan determined on with steady perseverance;—and ‘that the want of sufficient attention to these simple principles was the great cause why, with so many professing to feel the importance of religion, and such abundant opportunities afforded (especially in this our day) for doing good, so little good was done to what might be for the best interests of mankind, and why so little success comparatively attended individual exertion.’ ‘The power of doing good is not always in proportion to the desire, (as is the common opinion,) but in the compound ratio of the wish, the motive, the experience, the judgment, the means, the end; and, after all, man proposes, but God disposes.’

“The field of Christian usefulness is now so large, that there are departments in it accommodated to the various talents of the different classes in society, and the various education and tastes of individuals. ‘It seems not sufficiently considered, even by Christians themselves, that the *business* of usefulness (the spiritual good of our fellow-men) in such a world as this, is an undertaking quite of sufficient magnitude and importance to occupy the thoughts, yea the *life*, of the highest and most intelligent of God’s creatures; and that it should be taken up more as a work *for God*, and which we should not feel ourselves at liberty on slight grounds to neglect or desert, but more as worthy of being ranked as a *profession* unto which we should

aspire to give ourselves as much as may be, and to seek to qualify ourselves to fill, as the most honourable of all professions.' 'Christian usefulness requires a special education. It is a science in itself, as capable of being reduced to fixed principles as Political Economy, and more so, for the *data* exist in commands and promises of God in the Scriptures, and in facts recorded in the history of the world and Church prior to the close of inspiration, or in man's history of the Church since, especially in that of the last twenty-five years.'

"You have therefore to look around and choose your department, seeking Divine direction in the choice; and having found your post, it will be comparatively easy to discharge its duties well. Some, in the beginning of life, attempt too much to *multiply* their labours. They undertake *many* objects, and by spreading their energies over too extended a surface, they effect but little in each. They spend their time in Committees. Many persons mistake the division of oneself between several labours, in each of which many individuals take a small share,— 'The subdivision of labour is a principle as true and important in the science and practice of Christian usefulness, as it is in political economy'—and they feel perplexed with their conflicting engagements. One institution, by its business, puts its predecessor out of their minds; they do not give to any the advantage of thought and consideration, except on emergencies, and they lose the pleasure and satisfaction of seeing their work prosper in their hands. Others at the commencement take some favourite fancy of doing good, the influence of which is limited, and perhaps the success doubtful. On this they spend a time and a power which otherwise displayed would do extensive good.

I have known those who have persevered in such a course until, disappointed and convinced, they have mourned over money and time wasted, and felt that a little advice from experienced friends would have rendered that part of their life more profitable to the good cause. In other cases we have seen persons of real piety and the best intention, from want of consideration and good advice, leave some minor department, for which they were admirably fitted, and weary themselves by a fruitless attempt to discharge the duties of a higher sphere to which their abilities were inadequate. It might perhaps be a direction, 'Sit down in the lowest room,' until a providential opening warn you, 'Friend, go up higher.' But on the other hand, we have sometimes seen a peculiar modesty in God's service; and while the children of this world are ambitiously pushing forward that *they* may occupy the highest, most responsible, and most laborious situation, we are often grieved and pained to see indolence and sloth inducing the Christian to profess his incapacity to do anything important in God's cause; and how seldom do we see the anxiety to stretch our faculties and opportunities to the utmost, that we may more unreservedly spend and be spent for Him! To the voice of exhortation, pointing to any line of active service, the excuse is ready—'There is a lion in the street.' Far different is the case with true Christian zeal. No false humility will prevent the acceptance of a post of usefulness to which Providence appears to call its services, nor will any office appear mean for which our talent or our circumstances appear to suit us. 'I had rather,' says the holy Psalmist, 'be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.'

"We may add, that there have been frequently plans of

charity devised for the remedy of some of the evils to which mortality is heir, and which, in their operation, have ultimately tended either to increase the evil which they attempted to relieve, or to create another, perhaps not less. I do not say that we are never to engage in *any* plan which is not founded on perfect principles ; such would not always suit the world of imperfection which we inhabit, and Divine Providence often permits a lesser evil to counterbalance a greater. Emergencies do occur in which extraordinary measures must be adopted, as physicians frequently give medicines to a sick man which would be injurious to one in health. But this surely is a call on us for additional care and circumspection, that we may do the greatest possible good with the least possible evil. I therefore gladly embrace the opportunity of your inquiry to communicate the experience which I and some of my friends have acquired, and to lay before you some of the various plans at present in operation for the moral and religious improvement of Ireland, stating plainly our opinion of each, and as briefly as the subject will admit. It is a subject full of interest to a benevolent and Christian mind, for it affords the greatest consolation in a world and in a country where iniquity abounds and superabounds, to enter the little cabinet which unfolds the nature and the extent of Christian exertion, and to perceive, with gratitude and joy, that there is amongst us a work of God, and the people of God actively engaged in promoting it. The Lord increase their number and bless their labours."

The first Letter, now given, is the shortest in the series except the second. This, the second, bears

on the *mode* of benevolent activity in which the gentleman addressed could best occupy himself for the good of the country. I will quote a paragraph or two.

“I have often heard an experienced and judicious friend of mine say that there are two plans of doing good to a people, which seem pure in principle, and attended with very little, if any, evil consequences—the education of their children, and the care of them when they are sick. To the first of these, the public attention has been of late largely directed; and it is no small mark of the progress which this great cause has made, that public opinion almost unanimously proclaims its value. Except a solitary layman whom we sometimes meet, who still retains the old, exploded sentiment that knowledge will render them self-sufficient and turbulent, and sometimes a rigid churchman of the last century, who gravely doubts whereunto all this bustle will grow, or coolly calculates the number of additional curates whom the rectors will be forced to pay should any large secession take place from the Roman Catholic Church—except such instances as these, too few to form a class, the whole community, Priests, Catholic Association, and all, loudly proclaim themselves the advocates of Education, as one great and efficient remedy for the ills of Ireland.”

The writer afterwards adverts to the question, “What system of Education shall be adopted?” which at once brings under notice the difficulties of the case arising from the different conditions of the population and predominating local influences, espe-



cially that of the Roman Catholic priesthood, in different parts of the country.

The third Letter gives an outline of the operations of the Societies for general Education then at work in the country, including the Kildare Place, London Hibernian, and Sunday School Societies.

The fourth notices the Tract and Book Society, the benefit of Deputations through the country, and the Bible Society.

The fifth dwells on the advantages derived from the purchase of a house in which the Societies have a home for their management.

The sixth describes the internal management of Religious Societies.

The seventh is entitled "A Review of some means by which the Good Work may be commenced, and its Agents increased."

The eighth suggests, "How to proceed in a direct attempt to remove the ignorance of the people by early Education."

The ninth is, "Concerning the Treatment of Districts peculiarly situated, but especially those purely Roman Catholic."

The tenth, "The Peculiarity of Towns—their Difficulties and Facilities."

The Eleventh, "An Inquiry into the Impediments to Christian Usefulness."

The Twelfth, "The Benefit to be derived to the Societies by Travellers."

The allusions to the state of the Education question in Ireland, seem to indicate that they were written not very long before Mr. Digges La Touche's unexpected death. It is not unlikely that he designed them for publication; but how far the copy before me presents them as prepared by him for the press, may be doubted. They contain much important matter applicable to all times and circumstances; but the forms and phases of things and parties in Ireland, have since in many respects changed from what they were when the Letters were written. Whatever alterations, however, have occurred, and, thank God, there are not a few for the better, there is still too much ground for the opinion expressed in the close of the eleventh Letter :—

"I do indeed most firmly believe that the religious world is as yet little aware of the extent to which as Christians, they are called on to sacrifice ease, character, convenience, and property, at the will and to the glory of their Divine Master. Our contributions have not yet entrenched even on our luxuries. Our care of God's work has neither interfered with our hours of recreation, ease, or social enjoyment; and in all respects we seem (except a few who endure hardness as good soldiers of Jesus Christ) to have realized the name of a satirical little tract, and found out 'Religion made Easy.' Oh, how different from the ancient adage, 'No Cross, no Crown'—

how different from the expectation implied in our Lord's words, 'Whosoever he be that forsaketh not all that he hath, he cannot be my disciple.' To the pulpit I would commend the awful subject; for surely the Word of God makes it awful, when it declares that, 'If we live after the flesh we shall die,' and that, 'The friendship of this world is enmity with God.' How contrasted with the principle recorded for the guidance of true Christians—'He died for all, that they which live should not henceforth live unto themselves, but to Him who died for them and rose again.'"

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## CHAPTER XVI.

### HIS REVIEW OF THE EDUCATION INQUIRY COMMISSIONERS' FIRST REPORT.

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**F**OR more than half a century the Education of the masses of her people has been extolled as the great panacea for Ireland's woes, yet has been one of the most vexed questions that have arisen in connection with her interests.

In 1806, "The Hibernian Society for Establishing Schools and Circulating the Holy Scriptures in Ireland" was formed in London. Samuel Mills, Robert Steven, and other Christian philanthropists of the "great metropolis," were among its founders and promoters. Its local executive was in Sligo; and Connaught, with the neighbouring portions of the other provinces, formed the principal sphere of its operations.

In 1811, "The Society for Promoting the Education of the Poor of Ireland," otherwise called "The Kildare Place Society," was formed in Dublin, by Samuel Bewley and other enlightened and earnest

patriotic men.\* The labours of this Society extended from Dublin, east, north, and south, approximating, as it were, those of the London Society, until the two at length, without collision, became intermingled, and the whole country more or less covered with daily schools.

There were a few other educating agencies, but the above were the principal.

Both these Societies combined religious with secular instruction. They both, however, confined religious teaching in the schools to the use of the Sacred Scriptures, and excluded all catechisms and controversial or denominational books. The London Society, however, required that portions of Scripture should be committed to memory by the scholars able to read, while the Dublin Society only required that the Bible should be read daily as part of the School

\* Among them must be mentioned Devonshire Jackson, Esq., afterwards a Justice of the Queen's Bench, who devoted himself unsparingly to the Secretariat of the new Society; Arthur Guinness, Esq., James's Gate; William Lunell Guinness, Esq., James's Gate; Edward Allen, Esq., Upper Bridge Street; William Todhunter, Esq., Holles Street; Richard B. Warren, Esq., Lower Mount Street; John David La Touche, Esq., Lower Mount Street; Peter Digges La Touche, Esq., Leeson Street, &c.; and in the early stages of the Society came in Lord De Vesci; Lord Cloncurry; John Leslie Foster, Esq., afterwards a Baron of the Exchequer; Alexander Ferrier, Esq.; Thomas Parnell, Esq.; H. M. Mason, Esq.; James Bessonnet, Esq.; and many besides, whose names are not forgotten as earnest in their generation to promote the good of their country.

Lessons. Perhaps it would be correct to say, that the former made instruction in the Scriptures the chief branch of education, regarding secular teaching as secondary, while the Dublin Society gave more full attention to the secular teaching, and treated instruction in the Scriptures, not as secondary in importance, but as what, in detail, came not so fully within its purpose.

Both the Societies were in their commencement altogether dependent for resources upon voluntary contributions. But in the session of 1814-1815, the Dublin Society obtained a grant from Parliament of nearly £7000, which was increased in succeeding years. The London Society was not so favoured, but after a while some of its schools obtained grants of school requisites, and an occasional *douceur* of a few pounds to here and there a teacher, from the generosity of its wealthier fellow-worker. Thus the Kildare Place Society became to a great extent, directly, and the Hibernian Society, in a degree, indirectly, dependent for support upon the national purse.

Both Societies employed Roman Catholics as well as Protestants for teachers, and the latter were paid according to the number of scholars who showed the requisite progress at stated quarterly examinations, held by appointed Inspectors.

Mr. Digges La Touche, in the sixth of a series of

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Letters "On Proselytism," under the signature "A Friend to Truth," addressed to the editor of the *Warder* newspaper, states that in the early movements for education, out of which sprang the Kildare Place Society, the rule of that Society as to the reading of the Scriptures and the exclusion of other religious books, had been uniformly acted upon; that Roman Catholic children, as well as others, attended; and that the Roman Catholic clergy of that time in no degree objected to the young of their flocks frequenting those schools. In a manuscript "Review of the Report of the Commissioners of Education" (1825) he writes, alluding to the before-named and other like Societies:—

"For some years these Societies proceeded in peace. Their schools multiplied in number and increased in influence, and although they sometimes met with opposition, it was rather secret than avowed—rather the work of an individual than the working of a system. The tocsin was indeed sounded at more than one meeting of the Kildare Place Society, by Mr. O'Connell and two *Protestant* peers, reprobating the rule which required the use of the Holy Scriptures in the Schools; still the opposition was partial, and though severely felt in some districts, was nearly unknown in others. Thus matters went smoothly on; the friends of Education were multiplied in the country; they found the difficulties of establishing and conducting schools melt away before the facilities and assistance afforded by the different Societies; the

people were gratified in a rapid improvement of their children ; and a decided impression was made upon the country. Every symptom promised well, and augured a gradual reformation in habits, morals, and religion. Nor have subsequent events altered those anticipations, but rather confirmed and strengthened them."

It was not, however, to be expected that a widely diffused acquaintance with the Scriptures would always quietly co-exist with adherence to the Roman Catholic Church. While agitators sought to wake up the people in disaffection to English rule, the priesthood began to set themselves in bitter hostility against education in the Scriptures. The Archbishops and Bishops of that communion embodied their sentiments on the subject in a Petition to the House of Commons, by whose grants this, to them most objectionable, mode of instruction, was in part countenanced and sustained. Commissioners were appointed under the Great Seal, in June, 1824, to inquire into the existing state of Education in Ireland. Their First Report, in the year following, commences with stating that they had directed their attention to the petition from the Roman Catholic prelates, praying the House of Commons "to adopt such measures as might promote the Education of the Roman Catholic Poor of Ireland in the most effectual manner." The Commissioners then at once present an Extract from this Document, as if it



described the chief case they had to meet. I quote a portion from the beginning :—

“The Petitioners beg leave most respectfully to submit to the House, that in the Roman Catholic Church the literary and religious Instruction of Youth are universally combined, and that no System of Education which separates these can be acceptable to the members of her communion ; that the religious Instruction of Youth in Catholic Schools is always conveyed by means of catechistical Instruction, daily Prayer, and the reading of religious Books, wherein the Gospel Morality is explained and inculcated ; that Roman Catholics have ever considered the reading of the Sacred Scriptures by Children as an inadequate means of imparting Religious Instruction, as an Usage whereby the Word of God is made liable to Irreverence, Youth exposed to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests, as well as to those of the society which they are destined to form.”

The Petitioners proceed to complain that the Grants from Parliament, which they had hoped would be applied in part to the Education of the Roman Catholic Poor, had, by the parties to whom they were entrusted for administration, been accompanied with restrictions and prescriptions which precluded the Roman Catholic Poor from sharing the advantage, among which they specified the rules that the Scriptures should be read in the Schools by the

Children without note or comment, and that no Catechisms or other books of religious instruction should be employed.

Here there were two conditions required in any system of Education provided for Ireland, so far as regarded that portion of the population which belonged to the Roman Catholic Church. It must be one which prohibited the use of the Sacred Scriptures in the schools, and it must be one that taught the peculiarities of the Roman Catholic Faith, at the will of the priesthood.

The Report afterwards gives in pretty full detail the information which the Commissioners obtained by their inquiries as to the state of Education in Ireland, the proceedings of the various Boards and Committees to whom public funds had been entrusted for the purpose, and the activities of Societies for the general object carried on without Parliamentary support.

Mr. Digges La Touche had been examined by the Commissioners respecting the administration of "The Lord Lieutenant's Fund" for aiding Education, he being one of its three Commissioners—also respecting the Sunday School Society for Ireland—also as to his opinions of the desirableness of a "Boarding-school" system of Education for the Poor.

His manuscript "Review," already quoted, strongly commends the diligence and impartiality with which

the Commissioners of Education executed the work assigned them, in conducting their inquiries with a view to obtain information. He mentions that the appointment of the Commission greatly quickened and increased the open hostility of the Roman Catholic clergy and their coadjutors against the use of the Holy Scriptures in the Schools, and the reading of them generally by the people. He approves of the judgment of the Commissioners upon the "Charter Schools," and proceeds:—

"Contrasted with the whole system of the 'Incorporated Society' in its machinery, stands forward, in the Report of the Commissioners—*The Sunday School Society for Ireland*—the subject of their highest eulogium and unqualified approbation. The sketch which is given of the origin and progress of this Society, is short and comprehensive. It unfolds all the distinguishing features of its plan," &c., &c. "It is remarkable also that the Report mentions, without any disapprobation, the policy of this Society, in not desiring to receive any grants of public money, wishing rather to derive their revenue from the affectionate feelings of individual bounty."

The fact last noticed was brought out in an early part of Mr. Digges La Touche's evidence, 14th Dec., 1824.

"Has the Society ever obtained any grant from Parliament?"—"No."

"Has it ever petitioned for it?"—"No; there was

reason given to believe at one time it might have been obtained, but we declined it."

"Do you know for what reason?"—"Principally for two reasons: in the first instance we thought a grant of the public money would tend to excite expectations in the country on the behalf of the poorer classes of our gratuitous teachers who attended, which would defeat the gratuitous nature of their services; and secondly, we thought it better to be dependent upon the kindly feeling of the public, for we had observed, that private subscriptions fell off in proportion as public money is granted—a Society loses its friends, and our Society is particularly dependent for success upon the zeal and perseverance of its friends."

To an intimate friend of Mr Digges La Touche and the Society, I am indebted for the knowledge of what further explains the "reason" he had for believing that a grant might have been obtained by the Society if applied for. A Chief Secretary, in conversing with that friend on the excellent objects, plans, and working of the Society, was so much interested, that he intimated assistance would at once be given by the Government if such aid would be acceptable. To which that friend promptly replied with almost indignant strength of expression, that notwithstanding the liberal kindness which dictated the offer, such assistance was rather deprecated than desired, for that a blessing seldom came with such

grants, and to accept one would probably issue in ruin and death to the Society.\*

The "Review" afterwards traces in detail, how completely the Report exonerated the conductors of the Kildare Place Society from the serious charges which had been laid against them by the opposite party, and says:—

"Such is the evidence which the Report states had been elicited by the examination and cross-examination of the Commissioners. And if we were to pause and

\* The gentleman to whom the intimation was given was Mr. Parnel; it was given by Mr. Charles Grant, when Chief Secretary. Though, however, the conductors of the Society seem to have been of one mind with Mr. Parnel in declining aid from Government to their work, and the result proved them to be wise in doing so, it must not be understood that they were what is called "voluntaries" in the common meaning of the term. The Huguenots, as such, were not so; and dependence on grants from Government for support is thought both desirable and honouring, except by the poor, whose "pride" prefers subsisting by their own industry or private liberality, to accepting it as provided for them by law. It is, however, certain that nine-tenths of what has been done for reviving, and a large portion of what is doing for sustaining and spreading the power of the Gospel in the endowed Churches of Ireland, is due to the much decried "voluntary principle." It was neither State support nor its own peculiar forms, that made the Episcopal body what it now is for evangelical activities. It had more of both a century ago; but in what condition was it as to spiritual religion at that time? Christian Voluntaryism came, and with earnest though strongly-resisted and even hated appeals, at length woke up the profoundly "sleeping Beauty." Let not her friends distrust it, but work it joyfully as God's ordinance.

consider how the Judge in such a case must advise, were he to charge the Jury, would it not occur to the mind that he must direct them to acquit them, [the accused] of the whole indictment laid in page 1, cordially congratulate the public on their successful and useful exertions, and, wishing them God's speed, strengthen their hands by liberal support for further activity? But such is not the conclusion of the Report. It first declares that the Society had not given general satisfaction—or, in other words, that it had displeased the Roman Catholic agitators and priesthood—*par nobile fratrum*. General satisfaction! In a country like Ireland, divided in politics and in religion, is any one so utopian as to hope to devise any plan for its religious and moral improvement which would give 'general satisfaction,' &c.

The second objection to the Kildare Place Society was, that the instruction given in its schools did not go far enough into the subject of religion. It did not go farther than the reading of the Scriptures; and in some cases (Roman Catholic Schools of course) even the rule requiring that was neglected. Mr. J. D. La Touche himself fears that the Scriptures were not read enough in the schools. The Roman Catholic hierarchy objected to the Scriptures being used at all in the schools, for teaching the children of their communion. Did, then, the Commissioners think that a system which more stringently imposed it would give "universal satisfaction"? Or if the lack of religious teaching

complained of was to be supplied by instruction in the peculiar faiths and forms of the several churches, did the Commissioners think they could devise a system for *that* purpose which would have been "completely satisfactory"?

As to the "London Hibernian Society," the Reviewer conveys an impression that the Report failed to do it justice. The Commissioners are thought to bring out the private opinions of those who represented it before them with regard to matters of controversy, rather than an account of the history and working of the Society.

It should be borne in mind that none of the general education Societies undertook to prescribe for the instruction to be given to the scholars elsewhere than in the school-houses, and in many cases that authority was exercised only during school-hours. The Roman Catholic and other clergy or ministers might have the children on Sundays, and on week-days at other than school-hours, to give them what "religious" teaching they pleased. The work which the Commissioners had to do as the issue of their labours was chiefly to devise a system of daily teaching for the children of the Roman Catholic poor, which did not allow the Holy Scriptures to be used for the purpose, but employed instead the Catechisms and other publications of their Church as manuals of sacred instruction.

The Commissioners of Education Inquiry did not conclude their labours until June, 1827, when they gave in their Ninth and last Report. At that date, Mr. Digges La Touche had been removed from this sphere of service to his Saviour Lord, and had entered upon the fellowship of the redeemed glorified in heaven. Three of the Commissioners, in a supplement to that Report, state—

“We are still of opinion that for the children of the lower orders in Ireland, a system of separate Education would be found to be pregnant with evils; that it would tend to increase rather than to diminish, that distinctness of feeling between persons of different religious persuasions, which is already too prevalent; and we think it therefore most desirable, that a system should be adopted under which the children might imbibe similar ideas, and form congenial habits, and from which suspicion should, if possible, be banished, and the causes of distrust and jealousy be effectually removed.

“We are of opinion, also, that no system of Education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligations in religious instruction; but as the difference of their respective tenets renders it difficult for children to receive religious instruction together, we still think that no better course can be adopted than that of uniting children of the different persuasions for the purpose of instructing them in the general objects of literary knowledge, and of providing facilities for their instruction separately when the



difference of religious belief renders it impossible for them any longer to learn together.

“Although we have failed in the attempt to combine religious with literary instruction to the extent originally contemplated by us, we still think that object may, to a limited extent, be effected.”

From this supplement to the Ninth Report the other two Commissioners withheld their signatures.

In course of time afterwards appeared the Royal warrant appointing the Board of Commissioners of Education for Ireland, together with Mr. Stanley's (now the Earl of Derby) Letter to the Duke of Leinster, describing the plan upon which the sums voted by Parliament for the purpose were to be administered. It professed to embrace religious teaching, or care as to the training of the young in the religion of their parents; with a view to which it ordered a registry to be kept of the attendance of the scholars, on Sundays, at the place of worship to which their parents belonged. Among other modifications since made in the plan, this rule has been rescinded. It also excluded the Holy Scriptures from the Schools; as a book able to make the young wise unto salvation. Argument upon this point had of late been agitating the whole country. The Roman Catholic clergy had made the right of the laity to read the Scriptures as an authority to be consulted in learning the mind of God, the object of their most

inveterate opposition. The Protestants, on the other hand, had contended for it, as not only an article of their faith, but as a sacred privilege divinely granted of which no man, cleric or lay, had power to deprive his fellow. Now, according to the showing of the measure, the British Government and Legislature had deliberately and finally pronounced judgment in the case, favourable to the Priesthood and against the Protestants, and prepared to sustain it by whatever outlay might be required from the national exchequer. And this was to be the system which should blend the youth of Ireland in one common brotherhood!

The Protestants were smitten with dismay. The Roman Catholics—with what looked like warrant—triumphed.

The Education Societies at work in this country by Daily Schools for the lower classes, were soon paralysed. The Kildare Place Society suddenly collapsed. It had relied upon Government favour and Parliamentary grants. It had now to stand alone—or fall. What was to be done with its numerous Schools, and their Scholars? It cried out—it protested—it struggled; but in vain. A fragment only remains—as if to tell that something better *was*, and to warn all against trusting in the generosity of political authorities for funds in carrying out Christian Instruction.

The London Hibernian Society, a more avowedly Christianizing institution than that in Kildare Place, did not long survive. It had shared, though to a small extent, and but indirectly, in the revenue derived from Parliament by the Society in Kildare Place. It had sought to lean on an arm of flesh by courting countenance in secular high quarters. That support now failed. It lingered for a while, and then died out, leaving but a name behind. Yet it did much in its day.

Had Mr. Digges La Touche lived a few years longer with how much greater satisfaction and thankfulness would he have reflected on the course taken in declining the offer of Government aid to the Sunday School Society, and in trusting, under Providence, to the free activities of Christian benevolence. State patronage and support in religious and other enterprises is often highly valued as more sure and honouring. But it does not always prove itself the Charity which

“is twice blest—

It blesseth him that gives and him that takes.”

No doubt political partizanship had much to do in strengthening opinions, or rather feelings, on the Plan for National Education in Ireland. In England as well as in Ireland many persons expressed themselves regarding it, not so much from a due consi-

deration of the case itself, as from a desire to sustain or oppose the ministry then in power.

A few—but very few—thought it would have been better if Government had contented itself with establishing a system of purely secular instruction, leaving religion to be dealt with otherwise. But this would have accorded with the requirements of neither of the two parties whose views were to be met. The Roman Catholic hierarchy would accept no system which did not combine religious teaching with the secular. Protestants, on the other hand, would probably have denounced a merely secular system as a “godless” system.

Material changes have been made in the system from time to time, to meet the objections of different parties. “Scripture Extracts” were prepared, adhering closely to the text of neither the Authorized nor the Douay versions. The use of these has since been left optional. Dr. Whately’s Tract on Christian Evidences was at one time introduced, but afterwards was set aside.

Even yet we have not a system of united education which gives “universal satisfaction.”

However, the present Commissioners of Education report that the number of schools under the Board is 6520, and of Scholars, 913,198. There ought to ensue a vast amount of benefit from such an amount of secular teaching, if that which the Board provides

be given. The effects of instruction called moral and religious must of course depend on the quality of the teaching supplied as of that kind, and on the degree in which, if what it ought to be, the teaching influences the heart.

Let every friend of the Bible and of Ireland, do his best for the people of the country by the doctrine of the Book of Books.

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## CHAPTER XVII.

### HIS PRIVATE JOURNAL.

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TO keep a "Diary" was probably more the practice of good people formerly than it is now. In so far as the Diary was a faithful record of occurrences and activities, it would serve to sustain a habit of observation in the writer, and be afterwards valuable to the biographer and the historian.

Too frequently, however, with religious persons, the Diary was little more than a registry of their emotions, and the conflicts of good and evil in their own breasts, with changes in their sensations, produced, possibly, by natural causes, such as state of digestion or of the atmosphere. This form of diary-keeping, honestly followed up as a course private between the individual and God, might help him for vigilant uprightness and in keeping his own heart. But there would be danger—for there is danger near the best of things, as the Tempter found his way into Paradise—I say there would be danger of too much introspection—of the eye being more fixed on self than on Christ—of feeling being studied to the

neglect of conscience—of a “form” of religion described on paper being substituted for the power of it in the habit, and of what is called “our *experience*” being rested on as a “righteousness” which shall be our pride and trust for hope before God. In some cases deception, or even hypocrisy, may ensue. When a person has to *write* “experience,” not less than when he has to *speak* it, imitations may be set down as realities, and what is feigned be introduced when there is a lack of desired fact. Rather than have the exhibition-gallery blank, a wretched daub copy has been shown as an exquisite original painting, or a clumsy work of man’s has had inscribed under it, “This is the Finger of God.”

But let not the purpose of these remarks be mistaken. They are penned with a view to caution, not to condemn. Much greater blame for mischief-doing generally attaches to diary-editors and publishers, than to diary-writers. It would be strange, indeed, if in such a private record kept by an honest Christian man, there were not here and there entries which not only without breach of confidence, but for utility, might be made known to others—as, for example, statements which give valuable information or wise comment, or which illustrate truth or duty, or which solve doubts, warn against peril, cheer on in the heavenly race, and quicken aspirations towards God and His glory. But laying open to the world,

or even to his fellow-Christians only, if the knowledge could be confined to them, all that a servant of God had written in such a record about his thoughts and feelings does worse than violate secrecy. It perhaps tells more or less that is not true, through the person's misjudging himself. And as to effect, it may correspond with putting in print for all to read, what a patient, perhaps a hypochondriac, had mused about his own case—a step which would excite towards him regret or ridicule, as the reader might be kindly disposed or indifferent.

While, however, we do not say that “the former times were better than these,” because then good people kept their diaries, neither can we say that these times are better than the former because that practice has—if it be so—fallen into disuse. Were the disuse traceable to our faith being more simple and vital than was that of our forefathers, or to our being more strong in the Lord and in the power of His might, so that we can safely dispense with what they found to be a help in the Divine life—well. Or, if what they imagined to be a help had since proved to hinder instead of assisting, and could not be used usefully—we are better without it than with it. Or, if circumstances and natures, or religion itself, have so changed that helps are not needed by us—we may dispense with it as a work of supererogation. But if, as *may* be the case, the neglect of the



practice comes from our being less careful as to personal walking with God, and the state of our heart towards Him, and the work of His Spirit in us—if our mind is so absorbed and excited with things external, be they secular or in name sacred, in the way of business, visiting, or pleasure-taking, that we have not taste or will for self-culture of the highest kind—it is not doubtful that we might be profited by taking a leaf out of our ancestors' book of habits forwarding the growth of piety, and at least occasionally do something which they would call "keeping a diary."

Mr. James Digges La Touche at one period of his life made this his practice. For the most part the entries are very brief, and consist of comments on sermons he heard, mention of things he did, notices of affairs in his family, with other local and personal matters. Wise men find it good, at intervals, whether they write their thoughts or not, to rein up as they go along the road, recollecting, looking around them, resting and refreshing themselves to start anew. He did so. Now and then his record of occurrences, with suitable reflections, is rather full.

"31st December, 1820.—It is most useful sometimes to pause and to look back on a portion of our past life—to consider the principal events which have characterized the period under review, and to renew or correct the impressions which those events made upon the mind.

The first feeling which that retrospect should cause is that expressed by holy Daniel—‘To Thee, O Lord, belongeth righteousness, to us shame and confusion of face.’ For how could memory detail all the mercies and judgments with which the lovingkindness of God has crowned us? and it is equally impossible to recount the innumerable sins, negligences, and ignorances by which we have offended Him, dishonoured the Lord who bought us, and grieved His Holy Spirit. With my whole heart, therefore, O Lord, my God, I desire to humble myself in Thy sight, to confess and deplore my exceeding unworthiness, to magnify and adore Thy overwhelming mercy. I am, indeed, without excuse or palliation of my guilt, and Thy bounty and Thy goodness are greatly unaccountable on any human reasoning—they flow solely from the inexhaustible fountain of Thy mercy. How great has been Thy forbearance towards my unworthy, my careless, my unthankful soul. And, after all my offences, Thou still waitest to be gracious to me—Thou still holdest open Thine arms of reconciliation to me in Christ, and with my whole soul I would solemnly, seriously, and deliberately embrace the precious offer. I would gladly count the cost, and surrendering all to Thee, hold all at Thy disposal, employ all in Thy service and to Thy glory, so that I be no longer my own but Thine. Thus would I unfeignedly bless Thee for the past, and rejoice in Thee for the present. Thou art my portion; O Lord! expand my faculties, enlarge my capacities and my apprehensions, that I may more fully enjoy Thee as such, and be filled with Thy pleasures as out of a river. And for the future, let Thy holy, perfect righteous will be done, and may I and those who are mine be daily more devoted to Thee

and conformed to Thy most blessed Image, for the sake of our Lord, our Saviour, our Master, and our Life. And I would adore, though in a low degree,\* my beloved and adored Redeemer and King, the Lord of lords and King of kings, Thy ever-blessed Son, Jesus Christ, in whom is all my hope for time and for eternity, and to whom, with the Everlasting Father, and the Eternal Spirit, be glory, honour, might, majesty, and dominion, now and for ever."

The out-breathing of sacred fervour in these sentences reminded me of that with which Richard Baxter concludes his "Reasons for the Christian Religion," and which the reader will find in his Works, 8vo ed., vol. xxi., pp. 390-395. Orme pronounces it "one of the sublimest pieces of devotion in the English language," adding—"I do not know whether most to admire the holy ardour which it breathes, the power by which it is sustained, or the felicitous language in which it is expressed."

\* This phrase, if intending a less profound homage than he offered to the Father, must refer to Christ in his mediatorial capacity. But the expression is *not* "a *lower* degree" as importing comparative inferiority, but "a *low* degree," and indicates the poverty or scantiness of the best homage the writer could present to the Divine Saviour—so far below what in the writer's estimate was due to the Saviour's wondrous majesty and love. Surely the worship mentioned in Revelation v. and other parts of Scripture as rendered to the Christ, cannot be called worship in "a low degree." Besides, Mr. J. D. La T. immediately afterwards records the same ascription of "Glory," &c., to the "Ever-blessed Son," the "Everlasting Father," and the "Eternal Spirit," conjointly and in common.

But to proceed with the Diary:—

“The first event which took place within the past year, was the death of two of our six partners, in the month of February last, and within ten days of each other. This was wholly unexpected by us and probably by them. In the case of poor J. La Touche, he had long been subject to attacks which were dangerous. Of late, however, they had much subsided, and a return of comparative health had made him less watchful and regular. His late attack was awfully rapid, and we had heard of his illness but a few days before the tidings of his death. The impression which this made was, however, much strengthened by the loss of my poor uncle, (P. D. La. T.) who died without any notice, leaving a large family and many works of usefulness in which he was engaged. It was a painful and instructive scene to visit his house the morning after his death—to look around and contemplate the order and neatness in which his whole place was kept, while the conviction was impressed upon the mind that the eye which gave life and energy to all the works of agriculture, and which used to take so much pleasure in overseeing them, was closed in death, and never more would regard it. The verse of the Psalmist came across the mind—“When the breath of man goeth, he shall turn again to his earth, and then all his thoughts”—his plans, his pursuits, his pleasures, his anxieties—‘perish.’ How beautifully the Psalmist adds, ‘Blessed is the man who hath the God of Jacob for his help, and whose hope is in the Lord his God.’

“In public life solemn events occurred. The good old King (George the Third) exchanged his life of seclusion

and infirmity for the realms of never-ceasing strength and joy, the society of angels and the spirits of just men made perfect. His rank and station are of little worth now. One Christian feeling of meekness, gentleness, and humility (and I believe he had many such) is of more value than all the victories achieved by his generals and admirals. In death we form a right judgment as to the real value and estimate of the things of this life. 'The flower fadeth; but the word of the Lord abideth for ever.'

"The strong, temperate, and generally healthy, Duke of Kent died nearly at the same time with his father—the one 'worn by slowly rolling years,' the other 'broke by sickness in a day'—the one surviving beyond expectation, and the other promising to himself and others long and perhaps useful years. He was in many respects estimable, and lent his influence and his name to plans for promoting education and human happiness."

Let me interpose a sentence or two with regard to the Duke of Kent. In my student days I frequently saw and heard him, and his royal brother the Duke of Sussex, on the platform of the British and Foreign Bible Society, in behalf of which they both spoke heartily, as did also their royal cousin of Gloucester. The reader needs not to be told that the Duke of Kent was the father of her Majesty Queen Victoria—"God save the Queen!"

The next-noticed event of the year is the birth of "a fine, healthy, sweet-tempered babe, Edmond Robert, called so after his uncle George Edmond

Cotter, and my excellent friend Robert Daly. May he walk in their steps, and be a follower of them as they are of Christ." Having recorded his thankfulness for the mercies of this occurrence, the writer of the Diary gives an account of terrible disasters in the commercial world.

"On Friday, May —, we heard of the stoppage of the two Cork Banks, Messrs. Leslie and Messrs. Roche. We heard it as the sound of distant thunder, ruminating indeed on its probable effects on the region under its influence, but with the idea that it little affected us. The Monday following we learned the failure of Messrs. Maunsells of Limerick, and on Wednesday, that Messrs. Bruce & Co., of Limerick and Charleville, had also stopped payment. A violent run on all the country banks also took place. The storm seemed to approach, and my mind, naturally nervous and timid, forboded evil; its anxiety was sometimes oppressive; frightful dreams disturbed my rest all night, and by day the phantom of uncertain evil haunted my path. I found in that hour, no temptation to read books of amusement; but the Scriptures and some of Leighton's works came with inexpressible power to the soul. I indeed found how little I had by faith conquered the world. But still, knowing where true comfort was to be found, 'in the time of trouble I sought the Lord,' and he who seeks Him early will find Him.

"Still, however, the danger and distress were at a distance. The stability of Messrs. Riall of Clonmel, seemed to tranquilize the public mind, and to guard Dublin from the evil. But on the following Monday, we

learned the failure of the Kilkenny Bank. On Tuesday the account reached us that Mr. Newport, of the Waterford Bank, had suddenly died, and that that old and respectable house had closed its doors; and on Thursday, that Messrs. Riall's Bank, either taken by surprise by the consequences of the Waterford and Kilkenny failures, or exhausted by their previous exertions, had been obliged to stop payment. All things now wore the most gloomy aspect. The public mind, almost in despair at finding its confidence in these hitherto undoubted houses vain, seemed to become nearly frantic; and the remaining days of the week, though calm, yet seemed portentous.

"In this state of public mind, the failure of Alexander's Bank, on the morning of the ensuing Monday, directed its suspicions towards Dublin, and a run commenced on the Dublin banks, which, however, they all sustained. Yet it was not possible to witness the struggle unmoved. To see the judgment of the Lord passing through the land—to see the waters gradually rising, the mountains and strongholds of commercial credit one after another overwhelmed in the mighty flood, while the consciousness that though elevated above the wide-spread ruin, the hand of the Most High could cast us down, brought the feeling home to ourselves—"What are we more than others?" What is the security of former credit, or larger wealth—what are thousands and ten thousands of pounds, in the day of the visitation of the Lord! It was impossible to behold unmoved the frenzy and the alarm of the whole community—to see the poor in crowds arriving in Dublin, to tender their notes for payment. It was a perilous and fearful state of public feeling, and a very little more would probably have driven it to despair, and

introduced scenes of anarchy and general confusion. But the Lord graciously put a bound to the progress of His judgments. He chastened us and corrected us; but, blessed be His name! He did not give us over unto death. In this time of general alarms, He kept my mind in peace, and I have reason to bless God for the humbling and chastening effect of the entire scene both on myself and others. May it long remain present with us, correcting my pride and self-importance, and bringing to my mind the verse of the hymn—

‘Not more than others I deserve,  
Yet God has given me more.’”

Who can calculate the increase of moral and religious good England might have realized from her late and former commercial panics and disasters, if all persons observant or concerned had viewed them devoutly and for practical growth in grace, as Divine visitations, as Mr. Digges La Touche did those in Ireland, which he above refers to. We have to regret, however, not only that there is much of the habit of atheism in the world, but that some Christian people seem inclined to shut God out from interfering in human affairs beyond exercising a general and perhaps distant and vague, superintendence. If what they believe to be His inspiration had not challenged—“Shall there be evil in a city, and the Lord hath not done it?” they would say, “Yes!” And if an ordinary person without that inspiration, had said that “a sparrow could not fall



to the ground without our Father," they would smile at his well-meant but credulous simplicity, congratulating themselves that they knew better. They are more high-spirited than humble-hearted. They think it disparaging to God that He should have to do with little things. They reason that when ill effects come from the doing of man, it would dishonour God to believe that He had any hand in it. And they are so fond of sitting in judgment on their neighbours, that when a neighbour is in fault as the author of a calamity, condemning the culprit satisfies them, and they have no wish to recognise God also as dealing with others, possibly with themselves, by what the culprit did. God's agency and man's agency were both concerned in the death of Christ. It was at once the grandest display ever given of Divine love, and the most horrible display ever made of human malignity. But though both agencies were there in action, it was rather as hostile forces meet in the day of battle, not as allies in affection making common cause. Their junction did not change or even modify the quality of either; it made not that of God less gracious or that of man less heinous; each stood isolated from the other, complete in itself, as if the whole expanse of the universe lay between them—grace to be for ever praised—hate to be for ever cursed. Deny it—who can? Explain it—who can? You say—" *That was a peculiar case.*"

Granted; for it never could have a parallel. But it was not the only instance in which the "wicked" have been "God's sword." And they are wise who see and observe Him to be on the move in all the whirlwinds and storms that come on personal and national affairs.

Take now two briefer entries in the Diary during the following year. On July 17th he wrote:—

"This day the Primate and the Archbishop of Dublin sent in their resignations, the former as Patron, the latter as Guardian, of the Hibernian Bible Society—a circumstance, I conceive, deeply to be lamented, not for the sake of the Society, but for the sake of those prelates and the Establishment to which they belong. For such conduct seems both impolitic and unchristian. Impolitic, because if the Dissenters really, as they suppose, wish to make the Bible Society an engine for the destruction of the Church, the secession of Churchmen will enable them to use its wealth, its popularity, and its influence uncontrolled for their own purposes. It is unchristian, because it proceeds on a principle that a Churchman and a Dissenter should never act in concert, even in the management of a Society in the course of whose proceedings no question of either doctrine or discipline can regularly come under discussion. If there is to be no intercourse, there can be no love; and thus a large portion of pious persons must be shut out from the charity of Churchmen. However, we make too much of man. I trust it will work for good. Our Societies were perhaps going on too fast; and as the smith throws water on the fire when he perceives the flame

burn too violently and too grossly, in order that it may become clear and pure, so Providence permits this damp to be given to our exertions, that we may be cleansed from much of our dross, and go on our way in a better spirit and with more wisdom. How happy amidst the disputations of this world, to turn our thoughts to that where all is harmony, peace, and love."

In the month of August that year, 1821, George the Fourth visited his Irish metropolis. The Diary contains more than one allusion to it. It records some particulars of a sermon preached by the Rev. Mr. Mathias, on the occasion, of which a friend had informed Mr. J. Digges La Touche. Under date of August 31st, the latter writes:—

"Many and great are the mercies with which God has blessed us, both publicly and privately, during the past month. Indeed the most part of it has been kept as a kind of Jubilee, in consequence of His Majesty's visit. The kindness and the wisdom of his conduct has indeed gladdened every loyal heart, and conciliated the affections of all, while it has called forth many an earnest prayer for his welfare and happiness from many a pious soul. Most warmly has my heart exulted in all these feelings; and although a species of intoxication has ensued, yet has the sensation been humble and charitable, and, I trust, not unprofitable."

## CHAPTER XVIII.

### HIS CHARACTER FORMED BY HIS RELIGION.

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OUR word “character” is adopted from the Greek, in which language it signifies the *impression*, so to speak, cut upon a seal by the engraver, and the *expression*, so to speak, left upon the wax by the application of the seal to it. It is also used in other references involving similar ideas; as we employ it of letters or types when we mention the Irish, or the Hebrew, or the Arabic “characters.”

When we speak of a man’s “character,” whether a servant’s or other person’s, we mean what he is really as judged of by his outward manifestations, assuming them to be a trustworthy showing of what he is in himself.\* Of course men may take on them a “character” which does not belong to them, and they may for a while conduct themselves accordingly.

\* The Greek word itself occurs but once in the New Testament, Hebrews i. 3. God hath spoken unto us by his Son—“who being the brightness of his glory and the *express image* of his substance”—*χαράκτῃ τῆς ὑποστάσεως αὐτοῦ*. Both phrases import manifestation of an underlying reality—the former, of the Divine excellence—the latter of the Divine substance; agreeing generally with the

They may put on the name and the appearance of a friend or a foe, a prince or a slave, or anything else in rank, pursuit, or quality. There is much *acting* a character; not only what Bacon calls “seeming wise,” but persons in other respects “seeming” to be what they are not—carrying on imposition each for his purpose. Yet we may not affirm—

“*All the world’s a stage,  
And all the men and women merely players.*”

*All* faces are not masks; *all* dresses are not shams; *all* sayings are not falsehoods. There is great deceit abroad; but there is some honesty; and it was “in haste” that David said, “All men are liars.”

We do not apply the word “character” to a person’s physique, to his personal stature or appearance, although his countenance and even his gait may indicate what is his character. We do not use the word in application to a man’s position or profession, his rank, wealth, or occupation. It belongs to what a man is, rather than to what he has. His intellect may influence his character, both to form it and as the instrument of its outworking; but his measure of mind is not his “character.” The highest, if not

“Form of God,” and the “Image of the invisible God,” used elsewhere, and with our Lord’s reply to Philip’s request, “Lord, show us the Father”—“Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me, hath seen the Father;” taken in connection with his declaration, “I and My Father are One.”

the only, use of the word is with reference to the *morale* of man. His mental nature may be first-rate in strength, activity, refined taste, and large attainment; while his "character"—that is, his prevailing moral dispositions and habits—is low and vile. The angel and the fiend may equal each other in what would be in man called excellent brain capacity; but who would place them on a par in "character"? That of the angel is lofty and admirable as heaven. That of the fiend is base and hateful as hell. Moreover, we do not speak of one isolated act of a person as his "character;" though a single act may sink or raise, shake or emphasise our previous estimate of the man's moral worth. "Character" is made up of the average and predominating indications of what a person is on the whole at heart, as in its kind and proportion regulating his practical life.

Christianity as taught in the Sacred Scriptures, where alone we have the authentic, true, and full showing of her, stands distinguished from and above all other religions by the stress she lays upon the state of man's moral nature, by the rule or model to which she proposes to conform it, by the thorough renovation she aims to accomplish in it, by her provision for effecting that renovation, by the perfection of goodness thus wrought in man's spirit and habit, and by the honour and blessedness to which she at length exalts every one whom she thus transforms.

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The grand conceptions she presents to the mind's view, and her appeals for the exercise of a healthy reasoning faculty on all her teachings, tend to quicken and mature man's intellect. And by the absolution and adoption she brings as God's free gifts to us through Christ, she makes us safe with our Maker for immortality. But not less precious than that exercise of Divine prerogative *for* us, is the operation of Divine power *in* us, creating us again to good works, and changing us into the image of God. I cannot imagine real doubt of her Divine origin to co-exist with a correct appreciation of her methods and aims for, in all respects, completing man in beauty and nobleness of "character," by purifying his moral nature and consecrating his being to rectitude through fellowship with the Deity in Christ. Christianity is a scheme essentially superhuman and Divine.

In thinking and speaking of the Saviour and salvation, attention has been almost everywhere unduly, if not only, fixed upon "danger" as the one evil from which we need deliverance. "Perdition is before us; how shall we escape it?" has been judged the all-comprehending great question with man. And it *is* a great question, the truth in reply to which must be known and acted on if we are to be in that sense "safe." Thank God we have the true reply—"Believe on the Lord Jesus Christ, and

thou shalt be saved." But limiting man's need to "danger" does not exhaust the import of the question as man has to ask it, or the answer as inspiration has recorded it. Man is a bond-slave, and needs to have his fetters broken—a prey to disease, and needs health restored—is defiled, and needs cleansing—is alienated from the life of God, and needs to be re-quickened and raised again. In each of these forms "salvation" is for man. Let him "believe on the Lord Jesus Christ," and in each of these forms he shall be "saved."

Much as Mr. Digges La Touche's sound mind and ripe scholarship, his gentlemanly bearing and business capacity, were to be admired, when I speak of his "character," I speak of what is far better than any of these preciousnesses either natural or acquired,—I speak of what he accounted of incomparably greater value than all—personal moral goodness.

He believed himself to be a sinner needing forgiveness, and to be sinful needing renovation. He believed that both blessings are to be had in Christ by man, and were to be had in Christ by him. To Christ, therefore, he looked, and in Christ he trusted, for both, as alike free and sure, from grace through faith. His religious creed thus bore, as does the doctrine of the Bible, at once upon state and upon habit, upon character and upon destiny. In both respects the grace of God bringeth salvation,



“teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.”

The influence of his religion upon his character may be shown by a few illustrations.

1. He lived in the Fear of God as glorious in holiness. God was not with him a thing, or a notion, but a living Person; not a Person only formerly or afar-off existing, but one always intimately present, all-observant and almighty; not a Person observant only, but One whose will is opposed to all moral evil and in favour of all moral good. A due regard to Him, cherished in the heart, must have a proportionate power to form an excellent character. It is a power which tells upon the moral nature of man everywhere, always, and in all respects, for activity in righteousness.

2. Mr. Digges La Touche was from the beginning of his religious life in settled conflict against sin and for holiness, in himself and others.

Evidences of this abound in his correspondence with his friends. His concern was not to paint or polish the sepulchre, making it “beautiful outward,” for himself and others to look on and admire, but that he and every one he had to do with might be a temple filled with the living presence and power

of the Divine Majesty, all that was offensive to God being unsparingly purged away, and its range throughout and for ever occupied with acceptable service-rendering to the Most High. The strife was sorely painful through the desperate strength and vigilance of evil; but by reliance on the Holy Spirit's working in him to will and to do, it was persisted in until at length victory was complete.

3. He delighted to dwell in devout meditation on the Love of Christ in giving Himself to die for our redemption, as engaging to self-devotedness on our part to Him in all well-doing.

He believed, and it was his joy to believe, that Christ by dying for us redeemed us from the curse of the law. The frequency with which he quotes 1 Corinthians vi. 20, and 2 Corinthians v. 13-15, might lead us to suppose he had taken those texts as the foundation, motive, rule, and design, according to which every day's life-practice is to be regulated. What more pleasant or more effective means for producing all good character could be imagined?

4. He laid great stress upon the "Fruits of the Spirit" in contrast with the "Works of the Flesh," as chiefly to be studied and cultivated by Christian people.

The reader will find these "works" and "fruits" detailed in Galatians v. 15-24; and while he traces the particulars one by one in each series according to

the text of his Greek Testament, let him ponder them separately and well throughout. He will not then wonder that Mr. Digges La Touche was a man of high character—that he was vigilant and firm in self-control—that he attached much importance to what some account the less prominent forms of practical goodness—that he laid stress on disposition as well as on conduct—on the temper of man towards his fellow, not less than on his habit towards God. And be it observed, that he prized every part of the Christian character as a “fruit” of the Spirit—a result of self-discipline through the power of the Holy Ghost, by the application of Christian doctrine for ruling and energizing the inner man of the heart, making us Christ-like.

Observations like the above might be multiplied *ad libitum*; but instead of adding others that are general, I will offer a few sentences upon two elements of “character” which were prominent in Mr. Digges La Touche, and which will exist in every one that possesses the religion of the Bible in the power of it for its purposes.

In reading the Book of Psalms, we observe how frequently two moral properties of the Divine nature are associated as joint themes of high joyful celebration in the worship of the Church under the old Covenant, not without fellowship by anticipation with

the worship of the Church under the New Covenant. Take as specimens—"I will praise thee, O Lord, among the people, I will sing unto thee among the nations; for thy *mercy* is great unto the heavens, and thy *truth* unto the clouds;"—"I will sing of the *mercies* of the Lord for ever, I will make known thy *faithfulness* to all generations; for I have said *mercy* shall be built up for ever, thy *faithfulness* wilt thou establish in the very heavens." And again, (words which, according to the Apostle Paul, carried the thought and heart of the worshipper beyond the pale of Israel, and united the Gentile with the Israelite in the times of the Gospel,) "O praise the Lord, all ye nations; praise him all ye people; for his *merciful-kindness* is great towards us, and the *truth* of the Lord endureth for ever. Praise ye the Lord."\*

There is a reason for these qualities being made the subject of ascription, and for their being united as themes of praise. Knowledge, wisdom, strength, dominion are also affirmed and celebrated as absolute and perfect in Jehovah, placing Him immeasurably higher than the most exalted heathen deity. But His *moral* excellence, comprising *truth* and *goodness*, is the *beauty* of His majesty, the *glory* of His greatness. And in the possession of it, how widely does He contrast with all objects of idolatrous homage. If

\* Psalm lvii., 9, 10; lxxxix. 1, 2; cxvii.; compared with Romans xv. 11.

His grandeur inspires awe and submission, His moral excellence inspires admiration and trust in every one whose heart is as it should be towards Him. No worshippers but His could say of the object of their devotion—"Who is a God like unto Thee, glorious in holiness?"

The order also in which the two forms of moral excellence jointly extolled are mentioned in the ascriptions I have quoted, deserves notice. First, is Goodness or Mercy; and then is Truth or Faithfulness. We should hardly pronounce this to be the necessary or even the natural order of idea, for Truth would rather take the priority of Mercy. As we say a man ought to be just before he is generous. Integrity is a *sine qua non* of excellence; whereas generosity is looked upon as a gratuitous addition and ornamentation, which a person may at his own option take into fellowship with integrity. At least it is accounted honouring when blended with integrity, though of doubtful worth without it. But as a theme of praise from persons who have been dependent and indebted, and who must be so still, the reverse order is more appropriate. If I have been the subject of deep and pressing want, and a person of ample means has afforded me supply, I shall be grateful for the proof he has given of his goodness. But if my condition be one requiring great further help continuously which he alone can give, my prospect will be over-

cast unless I have reason to know that he is apt to be steady and constant in his regard, and not fickle and impulsive. And especially if he has engaged to befriend me in all coming time, as he has proved himself kind to me in time already past, then, in proportion as I can believe him to be true to himself and faithful to his word, the value of his goodness will be to me unspeakably enhanced, and I shall look forward to my future with as pleasant anticipation as I look back on my past with pleasant recollection. What a flood of life-giving light does this allusion bring upon the outburst of adoring joyful homage which so often rose to heaven from Israel's sacred gatherings—"O give thanks unto the Lord, for he is good; for his mercy endureth for ever." And how clearly does it show the grand stability of the rock whereon the Apostle rests his magnificent appeal for lifting up and keeping high and strong the spirit of the whole Church in all ages upon earth—"He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?"

Now it may be taken as a law of man's nature, that what he heartily worships as his god, will in proportion mould his personal disposition and habits. "All people will walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever." According to the worship-

per's conception of what his god is, assuming that his worship includes faith and complacency, his taste, choice, and desire of conformity will be quickened and ruled. What he thinks is pleasing to his god he will study to *do* and to *be*. To have his god's favour is the richest prize he can win; to bear his god's likeness, so far as his god permits or grants, is the noblest excellence and ornament he can covet. Hence the deterioration of personal character induced by the "abominable idolatries" of heathendom; and hence the elevation of personal character induced by worshipping the Jehovah of the Bible, especially knowing that the main elements required in His worship are trust, love, and conformity.

Benevolence and Faithfulness, or, if you will, Faithfulness and Benevolence, united, being the excellent glory of Jehovah's nature, they who truly worship Him as their God, will have an admiring appreciation of those qualities. His worshippers will eschew and abjure whatever is revolting to that which they admire in Him. They will study to be "imitators of God as dear children," re-created after His image—re-born with a participation of His nature.

The Bible teaches that the salvation which all men need, and which has been provided for all men in Christ, includes this re-creation of their moral nature—this renewing in the spirit of their mind—resulting in their assimilation to God. No one can

have read Mr. Digges La Touche's private correspondence without being made aware how deep were his convictions on this subject. But he held them not as merely convictions, or as matters of consciousness under a sense of which man is to wait inert, sensible or somnolent, until he feels that he has been so visited with grace that regeneration has passed upon him, and he is living the new life Divine. I have no doubt that the great change had begun in him, and that he was putting forth activities it inspired, before he *knew* that it had occurred. He was an earnest, watchful, self-denying seeker after holiness in Christ, before he could rise and say exultingly, "I have found it." And in dealing with others, he did not, (as strange to say is sometimes thought the Christian may,) though it was not the way of Christ and His Spirit, let men alone until they show themselves to have been wrought on from above. He went to the blind, and said, "Be opened;" to the impotent, and said, "Rise up and walk;" to the dead, and said, "Come forth;" to the impenitent, and said, "Repent;" to those in peril, and said, "Save yourselves." And without allowing them to remain an instant longer, as they had till then been, he would have each on the instant begin to *be* that to which he was exhorted. With the Divine call is connected the Divine power free to man for obeying it. And if any persons to whom it is addressed are longer



unsaved, it is because they "would not" be gathered under Christ's care—because they "will not come to Him that they might have life."

While, however, all men everywhere need this inward change, resulting in transformation, there are great differences among men as to the manifest evidence their outward habit affords of that change being necessary. Men differ greatly as to what they are by birth. Some are born with tendencies to physical or mental disease; while others inherit in both respects a comparatively sound constitution. And some appear to be born with a moral nature affected with very strong proclivities to sin, in pride, passion, covetousness, dishonesty, and even gross vice; while others, again, appear to be naturally agreeable, calm, generous, upright, and, generally speaking, of practical moral worth. A good education and the laws of well-bred society do much towards curbing and suppressing the proclivity to evil. The same influences from without operating upon a desirable nature will make it stronger, and add to its beauty. If the natural may be called a fragment of an ornamental part of what was a grand sanctuary, but is now desecrated and in ruin, the influences I speak of serve in a measure to cleanse and polish it, enabling us better to judge from it what the whole edifice must have been for richness and splendour as reared by its Divine Architect to be the place of His

feet and the house of His glory. Still, this fragment, like every other portion of the ruin, requires purification and reconstruction to have place in the yet vaster and grander everlasting Temple which Jehovah is now building for His habitation and His praise.

Persons such as I have just named have been spoken of as portions of "better clay," which are easily moulded by the potter's hand. Indeed they are already so amiable, charitable, and well-conducted, that it would be difficult to alter them for the better in any relation of social life. When the change we have referred to is pressed upon them, they with simplicity and honesty declare that they are keeping all the commandments, and ask "What lack I yet?" Ah! they lack what the young man lacked who thus met the address of the Lord Jesus Christ. They lack a heart prepared to sacrifice the world for treasure in heaven through faith in God.

I would not affirm that when Luke writes of the Jews at Berea, "These were *more noble* than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so," he indicated a difference between the two populations such as that above mentioned. We often do, however, observe a prevailing superiority of moral tone or element in one community above another, as in the same respect we see a prevailing superiority in one family above

another. Of course what is noticeable in that way may partly arise from prevailing education and habit. Yet the difference explained as existing between the Jews in one place and their brethren in the other is clearly of a moral type, including candour, impartiality, earnestness for what is fair and true and right, as contrasted with the opposite qualities. I would not lay undue stress upon the word translated "more noble," *εὐγενέστεροι*, as signifying that the Bereans were of a *better race*, "more noble" by birth, or from their ancestry deriving the higher qualities which they here exemplified. But let that have been as it may, there now and again seems what looks very like nobleness of character, arising from nobleness of principle derived from one generation to another. Great principles—noble elements—livingly held and acted upon, help to make great and noble men. And though I know such men have had descendants widely the reverse of their ancestry and even of their parentage, yet it borders on the anomalous, if the son of a great and noble sire have not a birth-nature more or less in harmony with his father's greatness and nobility.

Whatever were their quaintnesses or other blemishes, judging them by what was fashionable in the world's gaiety of their day, or by what is in our own, it is undeniable that England's Puritans and Nonconformists were on the whole a race of great and noble

men—men second to none around them in intellect and piety, or in purposing for truth, for right, for freedom; but pre-eminently great and noble were they in conscience toward God. And notwithstanding the changes and amalgamations that have occurred since their day, there are among their descendants on both sides of the Atlantic, individuals whose developments, allowing for altered circumstances, show an indwelling greatness and nobleness of soul, not unworthy of their illustrious forefathers.

What is true of the Puritans and Nonconformists of England, is also largely true of the Huguenot Refugees. Their Church, indeed, had been more accustomed to this world's warfare for asserting and maintaining their rights and their religion, than had their co-confessors in England. Their antagonists were minions of the Papacy; whereas their brethren in England suffered from nominally Protestant authorities in Church and State. But the Huguenot Refugees were a race of great and noble souls who, for conscience towards God, had braved the madness of the foe, and then forsook their country, their social position, and their estates, for Christ. Wherever they settled they brought blessings to the place. They brought money, which at the time was, for Ireland, a much-wanted importation. They brought refinement, intelligence, art, and variously well-applied industry, all of which were much-wanted

acquisitions also. But, (which I count of chief preciousness,) they brought *themselves*, with what they had of moral greatness and nobleness of character; and the presence of their influence and example began at once to leaven the surrounding population with habits of self control, business activity, economy, morality, integrity, charity, and social order, besides adding religious sincerity, worth, and power, to the Protestant faith in the locality.

It may be only fancy, but I think more competent observers will agree with me in the belief, that many of the Huguenots, including David Dignes de La Touche, gave to Dublin, in their descendants, a race remarkable for superiority in social qualities and personal goodness. I intend thereby what is higher than an urbane and dignified bearing; I refer to moral worth and power of character. No doubt the Refugees from France to other states comprised among them all that at the time was excellent among the French *noblesse* and downwards in the social scale. When they left, little or nothing remained except corruption, from the throne and the altar to the lowest of the low places of that realm. And though by degrees, through perverting and secularizing associations in their new position, their posterity in some cases ceased to maintain the high moral tone of the stock from which they sprang, in cases not a few it survived as a precious heirloom

which may be in safe possession, honourable and honouring in our own day.

As one example of this treasure surviving in the third generation from a Huguenot Refugee, I mention James Digges La Touche. I have no hesitation in saying that he deserved to rank as a superior man—superior, I mean, in natural moral qualities. His being called when a boy “The Little Puritan,” though it might mean, as applied to him, “The Little Pharisee” or “The Little Precisian,” certainly indicated a disposition to strictness in religious matters which well comported with his Refugee ancestry. And that element formed the staple strength of his character through life. In God’s time Divine Grace in the Gospel took hold of it, quickened it, enlightened it, ruled it, and brought it into fellowship with Christ. In persons of whom it is truly said that they are “naturally of a religious turn of mind” as was said of him when a child, if they do come under its power, Christian truth finds an element favourable for it to work on and display its tendencies to advantage. And where—as in him when a child there was—united with the “religious turn,” there is much amiability and kindness of disposition, there is a strong probability that the Grace of the Gospel, as a revelation of Divine Mercy, will, when embraced, have special opportunity for multiplying and manifesting its productiveness of corresponding practical

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love and good-will towards other men. A high appreciation of conscience and of generosity was, more than with many, natural and congenial to him; and when initiated to the mystery of God's salvation, it became his study, prayer, and endeavour daily to grow in conformity with the revelation he obtained, as not only the stay and joy of his hope, but as the life of his heart and the mould of his spirit and character.

The Apostle John records of the Word Incarnate for man's salvation, "We beheld His glory, the glory as of the Only Begotten of the Father, full of Grace and Truth." That glory of Christ, shown in the Divine testimony and recognized by faith, induces likeness to itself in us. The two forms of it—"Grace and Truth"—had an eminent exemplification in the character of James Digges La Touche. In his measure and sphere, he presented a beautiful combination of the two. He excelled in practical "Truth and Love"—inflexible Conscientiousness and abounding Generosity.

He approved or disapproved of what came before him as to his honest judgment it appeared true or false, right or wrong. He may not have mastered all controversies. He may not have had before him the whole case. He may not have looked at a question from what others might consider the proper point of view. But the opinions he embraced he

took because he thought they agreed with the mind of God. He judged himself a steward in charge to use whatever he possessed of mind, property, and influence, to economise for his heavenly and gracious Lord, from whom it came, and to whom he and all he had belonged. He cared little for prevailing tastes and customs, or for the favour or the frown of man. His governing desire was to commend himself to God; and acting from a sense of homage to Divine authority, he carried his head upright, he breathed freely, confidence was in his spirit, calmness was on his brow, strength was in his loins, and "whatsoever he did he did it heartily, as to the Lord and not to men." With him right was choice—duty was delight.

To some observers his conscientiousness, or fixedness of purpose to be with God in all things, gave the appearance of more than unity and consistency. It suggested the idea of too great strictness, occasionally bordering upon sternness, if not of severity. But that impression could be received only through misjudging him. His conscientiousness dwelt in an element of living love, which, pure, warm and genial, possessed him through his heart being baptized with the love Divine. His conversation was with grace seasoned with salt, blending the *utile* with the *dulce*, that he might minister grace to the hearer. In him "the well-spring of wisdom was as a flowing brook;"



without effort on his part or others', a stream of excellent thought spontaneously flowed through the tongue or the pen, at once pure and profiting. He "used hospitality without grudging;" known friends and accredited strangers were welcome to his board. In his domestic relations he followed the Christian directions for husbands, fathers, masters. God gave him a sufficiency of worldly goods, and with it he proved himself "ready to distribute, willing to communicate." He "opened his hand wide to his poor and needy brother," and he did it in a style and manner that doubled the value of the gift in its telling upon the receiver's heart. "He subscribed to a vast number of charitable institutions." The case of the widow and the fatherless had a large place in his heart, and his sympathies went out freely to the sick and sorrowing. He was a patriot in the best sense of the word; a philanthropist that cared for man everywhere and in all respects. And he did what he could in ministering for the kingdom and honour of Christ all over the world. If he was firm in consistency, he was also large in love.

I suppose that his visits to the hospitals and the prisons of Dublin involved much more earnest Christianizing work than many clergymen would consider an honest fulfilment of their parochial duty. Take with them his engagements in connection with School Street and other benevolent organizations. Add to

these, further, *seventeen years* of the brain-work and pen-work required in overseeing the affairs and carrying on the most important correspondence of the Sunday School Society for Ireland—a free-will offering presented of his best ability for the good of the country which gave him birth. And you will have a truly noble exemplification of Benevolence, practical and persistent, yet quiet and unostentatious, for degree and heartiness rarely surpassed.

It may be thought that I have already protracted this argument to an undue length. I venture, however, before closing it to quote two or three testimonies to the combination of Goodness with Fidelity in Mr. Digges La Touche's habit towards other persons.

One of his earliest and worthiest friends wrote of him:—

“I knew him well, and felt that he was a valuable friend of Christianity. As a Christian friend I knew him, and as a Christian friend I loved him. I know of no one of whom I could speak so thoroughly in the language of St. Paul, that God had given him the ‘spirit of power, and of love, and of a sound mind.’ I often went to him in times of dearth and difficulty, as I always felt his spirit of love. There is one circumstance in which I feel that I must speak of him, and that is, that he was almost the only friend that has told me that I was wrong, and he is a friend indeed who does so. But he told it in the spirit of love, and it came commending itself to the conscience. I never expect on this side the grave to meet such another.”

I have the following from an informant, to whom it was told by the clergyman concerned, when they met on the Continent more than twenty years ago. I transcribe my informant's words :—

“This clergyman mentioned that he was invited to dine at Sans Souci, the residence of Mr. La Touche. He was *puzzled* about accepting the invitation, as he had previously accepted an invitation to a *large evening party*—one of *gaiety*. However, he went and dined with Mr. La Touche. Very soon after dinner, and on retiring to the drawing-room, he *apologised* to Mr. La Touche for his being obliged to leave. Mr. La Touche's emphatic remark was—‘Do you mean to leave us before family prayers?’ He did, however, leave; but he told me that the remark then made by a layman was, he believed, under God, the means of eventually producing a *complete renovation of character*. For he told me that he had entered the ministry with very inadequate views either of its responsibilities or its sacredness.”

It may, however, be thought that Mr. Digges La Touche's question to the clergyman, which proved so admirably a word in season, even were it uttered emphatically, was hardly intended as a reproof, though it had the effect of one through the co-working of conscience in the hearer. I will, therefore, give a specimen of the plain and pointed, yet kindly admonition he could apply where he thought it needed, and he felt free. The letter is dated June 25th, 1824.

— “And now having finished your commissions, I turn to the other topics of your letter, the more so as being the most important, and perhaps the most needful; for what will it profit us if we have been ever so useful, if our own vineyard lies waste, bringing forth wild grapes.

“This you will readily allow, and indeed it is reasonable to do so. But from what I saw of you in your last visit, and what I heard of you also, I determined, if opportunity offered, to write to you seriously on the subject of your spiritual state, that you may take the hint and examine how the case stands.

“I do then truly think that you have not grown in spirituality since your marriage, and that the great objects of Christian faith are not as powerfully present to your mind as they once were—that you have left your first love, and drawn back from the way of continual devotedness and heart religion. Nay more, my dear —, the mind is not left vacant, but there is a whole host of worldliness usurping your best affections, frittering away your time, and making you a very trifler.

“You are naturally disposed to this—to make much of paltry occupations, and thus to lose all that improvement of mind for which both your natural ability and education fit you. Your reading is religious; but I confess I think it is religious trifling—not those books which stretch the intellect, and enlarge and purify the heart. Still further, I fear there is a growing self-indulgence, and caring for the comfort and conveniences of the body, which must war against every noble feeling of the soul. You would not for yourself take thought what you should eat or drink; but you make it an object for your good husband, and he for you, which just as much fills the mind and debases the rational and immortal creature.

“These are serious charges, and perhaps I ought to leave the care of your soul to your better half. But if I be right, it would much grieve me that I should have it in my power to serve you, and that I let any delicacy or ceremony stand in the way of the dictates of affection.”

I shall not regret having transcribed this specimen of the faithfulness with which Mr. La Touche could admonish where he thought affection required it, if it leads my readers to inquire how matters stand with them as to their personal walking with God and exercising themselves in the Christian calling. Self-indulgence and caring for the body are great hindrances to faith. They can hardly co-exist with self-denial and caring for the soul. And it is to be feared that much of our current literature which circulates under the name of religion has little in it to supply healthy occupation for either the intellect or the heart. I fear also that much of the time given to the perusal of what rank as popular publications of the day might be much more Christianly and usefully employed.

Having shown proof of Mr. La Touche's practical kindness and candour, I shall only further add, in connection with the topic, a few words from one of his children:—“He never liked to hear us talk against other people, but would playfully turn it off to something else, or reprove us. He never to my knowledge spoke against any one.”

## CHAPTER XIX.

### HIS FILIAL AFFECTION.

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ACCORDING to our Saviour's exposition of the fifth commandment in the Decalogue—"Honour thy father and thy mother"—its obligation is not limited to the period of childhood-life, during which we are dependent on our parents for support and tutelage. In opposition to the teaching then current among the Pharisees by their "traditions," He insisted upon the precept as requiring persons who have reached manhood, to make provision for their parents' support, should the circumstances of the latter render it necessary. The Apostle Paul quotes the same precept, with a strong commendatory remark, as equally binding among Christian people. In the inferior creatures "natural affection" between parent and offspring ceases when the young are able to provide for themselves; as if the attachment were only a temporary instinct for meeting an emergency. But in man it is a moral element, cherished in both ranges throughout life—parents loving and caring for their children, and children loving and caring for

parents—a principle inhering in their vitality, though varying in its exercise as circumstances change, till all earth's relationships are dissolved. Possibly, indeed, the memory of it may survive and be recognised in the state after death, adding to our gratitude and joy.

In the particular signification of the word "honour" noticed by our Lord, there was, of course, no opportunity for Mr. La Touche exemplifying the command. Nor, when he had attained manhood, was the implicit obedience to parental authority, to enforce which it is quoted by the apostle in addressing "children," part of his duty: for, as wise governments train their colonies to become in due time separate independent states, so parents by natural law are to educate their children to self-support and self-management, as men and women like themselves. If we are to judge from the result in his case, we should pronounce that Mr. La Touche's parents, especially his mother, his father having died when he was a mere boy, acted most wisely and kindly towards him in this particular. But to secure that result there must have been also great good sense and much self-control on his part towards his mother, concurring with her plans on his account; for not seldom the impetuosity of youth leads the son, whose mother is a widow, to assume the spirit and style of manhood before he is competent to take

them, thereby causing to her sore grief, and entailing ruin on himself. The "wise son" will always prove warm in affection and respect to his parents, whatever be his own years or position. If his mother be a widow, he will make her feel that she has in him a comforter and helper, that her interests live in his heart, and that he is conscious of owing to her a debt he never can repay.

How was it in this respect with Mr. La Touche? Let the most competent and trusty witness tell when he had finished his course, after she had dwelt in widowhood three-and-twenty years from his father's death :—

"His mother wrote of him at the time of his death :—  
'My blessed James ; to him to die was indeed gain. I did love him with all the admiration and tenderness that a mother could. And richly he deserved it, for willingly he never grieved my heart. His life was an uninterrupted source of blessing to me, and my happiness was among his first objects. He was my joy, my pride, my counsellor. I had not a wish or fear that I did not tell him. My sweet James was as universally loved as known ; and we have the comfort of the certainty of his happiness through the Saviour in whom he trusted for salvation."

The reader has had before him a letter addressed by Mr. La Touche to his mother in 1812, containing an allusion to her teaching him the Scriptures in his childhood. I now present that which



comes next among upwards of twenty written by him to her. This is dated in the same year with the other, 1812:—

“Many thanks, my dear mother, for your kind letter, which was doubly flattering, as you were not wholly at leisure when you wrote it. As far as my wishes would go, I would prefer the calm, silent hour when nothing speaks but reason, nothing hurries but thought. In that time I should hope my dear mother would in looking towards her favourite island of the ocean, fix her mind’s eye on me, and then I should enjoy the full ebbing [flowing?] tide of maternal love without interruption or distraction. But if this be the state of my wishes, I do feel it very kind of you writing to me, and only hope you will continue to write to me as often as you can, as I assure you your remembrance of me with affection gives me heartfelt pleasure.

“There is so little variety in our life, that our biographer would be obliged to exert his imagination much to prepare a well-tasted dish for his readers. This might discourage my correspondence with others. But while I know you are interested in the smallest circumstances relating to us, you have also encouraged me to write on thought and reflection—subjects the most important which can be conceived by the human soul. Awful, indeed, is the account from St. Vincent’s, which, indeed, I had not read until you mentioned it. Awful also the disturbances in England, and the solemn silence which precedes the dreadful conflict of which the North of Europe appears about to be the scene. Happy beyond measure those who, with solemn composure, can trace in these ter-

rific wonders the hand of an All-wise and gracious God, and rest satisfied amidst the crash of empires and the din of arms, knowing that He will make all things work together for good to those who love Him—that in the midst of judgment He remembereth mercy—and that all His works of Providence and of Nature tend to His glory, and the final happiness and increase of His Church. Thus He can from evil bring forth good, or with His still small voice He can say to the raging tempest, ‘Peace, be still;’ and instead of the chaos of popular tumult and ambition’s fury, make all things beauty to the eye and music to the ear. These are exalted privileges, yet that such are the Christian’s the Apostle intimates when he says, ‘All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours, and ye are Christ’s, and Christ is God’s.’”

He begins another letter thus:—

“It gives me, my dear mother, much delight that you express pleasure at my letters, as it gratifies a very ardent desire of my heart to show you the sincere affection which there is in me towards you, and which it is the business of every religious principle I profess to increase and confirm.”

But the following is a further specimen. As in the first I quoted, he here shows himself an admirer of nature’s beauties. The “road” mentioned is that towards the Black Rock, between the city and Sans Souci.

“The weather has of late been mild and beautiful, and its consequent effect in the country around is very cheer-

ing. It argues, they say, an unsophisticated palate to be pleased with plain, customary food. If this applies to the mind, I fancy mine is in an uncorrupted state. I often view with much delight that beauteous view which opens before me in riding home, and which seen for the hundredth or many hundredth time, has not lost its charms for me. The outline of the hills which bound the view, the variety of the shore, and the various lights which sometimes play upon the sea and land, sometimes quite enchant me, and lead me to wonder at the beneficence of that unseen but powerful and real Hand which formed the whole. The Apostle speaks of the varied and multiplied wisdom of God. For my part, I dwell with astonishment on the traits of His goodness. Even in a world on which a curse has been pronounced, the most lively traits of His goodness appear. He hath made all things beauty to the eye and music to the ear. He hath as if expended the stores of His goodness, and, in His abundant generosity, made the cup o'erflow beyond not only the wants but the luxuries of man, and all to convince us that He is loving and merciful, not willing that any should perish, but that all should come to Him and live—that we may be induced to trust Him with the disposal of us for time and for eternity.

“I have often felt humbled when one of the great ones of this world has treated me with unlooked-for and unexpected attention and kindness. And, oh! how deeply humbled at these views have I been when—considering myself an insignificant reptile amidst the glory and the greatness of God’s works, a rebel against His law, and justly subject to His wrath—I have called to mind His cheering declarations, His exceeding great and precious

promises, His unceasing invitations, His wondrous forbearance; and the full truth has burst upon my mind that I might, through His Son, claim this Perfect, Glorious Being as my Father and my Friend, as my portion for ever—my Joy and exceeding great Reward. How happy the conviction, how humbling yet how ennobling the same truth, showing man his vileness, and yet inspiring a higher ambition, a nobler thirst for glory than even kings or conquerors ever dreamt of. For while the false philosophy of antiquity sought to elevate man by high and conceited notions of his intrinsic dignity, the sweetest promises and most exalting privileges are presented by our religion to the meek, the lowly, and the humble. Oh, ‘how charming is Divine Philosophy! not harsh and crabbed as dull fools suppose, but musical as is Apollo’s lute.’

“To its several charms I must attribute the length of this digression—if digression, the one thing needful can be called, or if apology be necessary for the noblest subject which can supply the faculties of the most exalted cherub—the unspeakable goodness of God.

“And now, my dear Mother, as it is a custom with our family to keep the pleasantest for the last, as I have come to my last sheet—I cannot conclude without expressing the lively sensation of pleasure which your expressions of approbation and affection gave my mind. You being satisfied with me is an object to which my mind turns with much desire, and poor indeed would the approbation of my other friends appear, if accompanied with coolness from the best and sincerest friend whom I have ever found—*her* whose watchful care preserved me from many a snare, and whose every exertion tended to lead my mind

to those pure principles of holiness and truth, which are the sure guide to peace and happiness. Indeed, my dear Mother, in retracing the events of my past life, and considering the means by which the goodness of God has led me to the preference and earnest pursuit of the ways of pleasantness and the paths of peace, nothing appears to me more conducive to this happy end, than your wholesome, though at the same time not always pleasant advice, restraining me from the indulgence of my own propensities, and employing your power and influence in making me attend to pursuits which were really for my advantage. You may well imagine how much your kind expressions gratified me."

Leaving these extracts to speak for the esteem in which he held his mother, I proceed to notice two letters in which he expresses his opinion of his father, founded, indeed, not upon personal experience or observation, seeing he was only fifteen when his father died, but upon what he had afterwards learnt about him, and especially on the perusal of his father's correspondence as mentioned below. The first of the two letters bears date, June, 1822. After letting his mother know how deeply he felt at the death of a cousin, of which she had informed him, and how that event had suggested to him the value of personal religion, he says :—

—— "and this I felt of late in reading over the letters which you left me of our dear father. For I do believe firmly that the more any of his children can learn his

character, the more dear will his memory, or to speak more christianly, the more will he be dear to them; and the thought of what he was and what he is be the strongest incitement to us to walk in his steps. The letters, indeed, contain but little information as to facts of his life or the circumstances in which he was placed. Yet if we take them in connexion with what we know, I think they are characteristic, and bring to our mind much of his disposition. In this view I unquestionably do look with astonishment at my father's character. Separated at the early age of sixteen from all his family, and for twenty years cut off from all personal intercourse, surrounded by strangers with whom he could have little of that intercourse which keeps alive the affections of the heart, he yet seems to have preserved unbroken the law of love which bound him to his family at home. Nor can any one perceive the least diminution in the affectionate feelings which filled his later letters to Ireland compared with the first which he wrote on his arrival in India.

"This is the most palpable feature in the letters. Yet hints which occur occasionally, carry the mind farther. We picture him at Bussora in the midst of a population with which he could have no sympathy, performing acts of liberality and kindness, and lamenting the ingratitude with which he was treated. How calculated this to harden the heart and make it selfish. Yet on his return after so many years of this bad description, could a man be found with more tender feelings towards all, so sensibly alive to the feelings of others, and more grieved if at any time he unintentionally hurt them? And he possessed this united with the most manly public spirit. Nor would he ever please man if thereby were sacrificed the public good or

the welfare of the meanest individual. During his residence in the East, he was in authority over those who were merely slaves, accustomed to find his will considered a law. Yet on his return was he not the mildest, gentlest, master—forbearing, patient to the failings, the unreasonableness, and the perverseness of those under his peaceful authority?

“In the East, religious advantages were out of the question. I suppose he never saw such a thing as public worship, or ever heard the voice of Christian instruction. Besides, immorality and heathenism daily presented to him their corrupting and deadening influences. Yet in his letters there is the occasional recognition of the existence and goodness of Providence—his books all have at the head of every page, the title, ‘*Laus Deo*’—Glory to God—and you know far better than I do the warmth with which his humble and submissive mind glowed in gratitude to God for every benefit which he received at His hands.

“The series of letters closes with a most interesting document—a joint letter from him and you to my Aunt B——, a few days previous to your marriage. It is melancholy, yet I think useful, particularly to us, to read and dwell on it; for his letter expresses, what his life for the sixteen years during which he was spared to you more strongly told, the warmth of his affection, the high esteem and respect which he had for you, to whom your children cannot sufficiently testify feelings congenial to his, united with gratitude for your care of us and your devotion to our welfare, without consulting your own ease and convenience, or minding the little thanks which the rebellious spirit of youth, ignorant of its best interests, returned to you.

“But I will stop here, in order to repeat a request which I once before made, and which your present leisure might enable you to fulfil—the committing to paper some of the principal events of my father’s life, and his views and feelings respecting them. You, perhaps, like myself, can do this more comfortably by letter than in any other way; and if you would make this the subject of a series of letters to me, I can only say I should esteem it a very great favour. The more minute the detail the better, for you do not write for the public, but for one who loves the subject, and not less the writer, of the memoir.”

In the next letter the same topic is continued. It has no date, but was evidently written soon after the preceding.

“It would have been very gratifying to me to resume the subject of our late correspondence, and to encourage you to do what you have so many more materials to do, in the very interesting subject of biography. Some seem to think that the outward actions are those of most consequence. Thus we often hear much of the stations the subject of them filled, &c. But the interest arising from biography arises in my mind from sketches of character; and we grow wiser and better from learning how those we respect and value felt and acted under certain circumstances. In this way it is not a connected history, but a series of anecdotes which often makes us best acquainted with the subject of biography; and for myself and for my children, I would be most glad that I could see on paper a description of what my dear father was. There does appear a great deal of moderation in all his letters.



His views seem little to have dwelt on worldly advancement either of honour or of wealth, and his object seems to me to have been more to act conscientiously and suitably in the circumstances in which he was placed, than to pursue any emolument for himself. This absence of selfishness seems, I think, apparent, and accounts better for the continued affection with which he regarded his friends in Ireland during so long an absence, and for his sympathy and care of the natives, even under a sense of their want of gratitude. His feelings not being confined with the bands of self-interest, expanded in the kindest consideration for the feelings of others; and this preserved him amidst an atmosphere which too often hardens the heart and shuts it up from the claims of others.

“But this seems so contrary to the usual course of human nature, that it would be an interesting question to learn whence it proceeded? Was nature so unusually favourable as to render his disposition different from that of other men—did education, up to the early period at which he embarked for India, conduce to the formation of this uncommon character—did early privations chasten and control his spirit—or was this an operation of Divine influence on the mind, producing a religious feeling which resulted in this quiet and unostentatious temper? These questions I know it is difficult now to answer; yet the impression which your mind received from the circumstances which came to your knowledge, would probably throw much light on the subject, and enable one to form a more accurate judgment as to what were his thoughts and feelings while a resident in India. I know indeed from what I have heard you say, that he had little leisure there—that in the early time of his abode with

Mr. Moore, his delicate constitution was exposed to all the dangers of an enfeebling climate and the most laborious and continued occupation—that he had to encounter blame for the faults of others and an unreasonable conduct from those over him. This, however, may have been salutary for his character. But it should be a strong and useful lesson to those who now enjoy the fruit of his labours, to let the same moderation temper the use of their properties, and show the same diligence and patient endurance of the lighter difficulties in their path, which carried him through far greater trials.”

Would that a pen equal to his own for analysing and sketching character, were possessed by the compiler of this volume concerning Mr. La Touche. His remarks in the above letter are largely “suggestive” in more aspects than one; and the reader who is in quest of the true and the good will deem them of great practical value.

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## CHAPTER XX.

### HIS DAILY COURSE.

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**A** PERSON who had come to reside on the Black-rock Road between Dublin and Sans Souci, if he took notice of the daily passers-by, would hardly fail to remark among them a plainly-dressed gentleman, rather short than tall, going towards the city every week-day morning, and returning in the after part of the day, riding or driving as the case might be. This gentleman was Mr. James Digges La Touche. Except when he had to meet the Sunday School Society's Committee before the Bank opened, or when detained longer than usual by engagements in the city after it had closed, his passing and re-passing, such was his regularity, might be taken by the observer as signalling the time before or after noon.

Not that there was in him any peculiarity to arrest attention. The observer would not be struck with a great difference in his look at one time from another. Seasons and weather changed ; but his countenance showed no material alterations in his "inward man."

No darkening storm-cloud settled upon his brow, nor did the brightness of self-elatedness make his face to shine. His countenance did not tell whether, when he went, the engagements that lay before him, or when coming back, those which he left behind, were to him pleasant or the reverse. He had work to do—much work; and when he reached the place and hour for doing it, he did it, putting his trust in God. Then, having done it, he cast his care about it on a Higher and a Better than himself, and held his spirit free and fresh for whatever else required or invited his regard. How many men waste their heart and their strength by indulging anticipations and retrospections which turn to no profitable account.

The Bank was the place where Mr. La Touche's engagements in secular business awaited his coming day by day. There, ready at the appointed hour, he showed himself, to meet their demands in full. And having discharged them all, he left the place at the appointed hour for closing, committing its concerns to the hands of the Great Care-Taker till he was there again on the morrow.

It is said that if you called on him at the Bank during business hours, you would find him in his room, seated at the table, with his desk before him and books and papers lying at hand for use. The apartment was not too liberally supplied with furniture, but on one of the walls hung a large map of

Ireland, on which he had marked the situation of every Sunday School in the country. As to himself, you would be soon aware that you were with a man in full occupation, who had neither mind nor minutes to throw away, yet without fuss or impatience, perfectly present with you, intelligent, clear, calm, courteous, and altogether prompt for your purpose. The years of his clerkship there had rendered him a master in monetary questions, so that he had an almost intuitive perception of their bearing, and of the right and the wrong, the wise and the unwise, affecting them. By the same course, along with natural love of order and activity, he had acquired great quickness in transacting affairs with ease to himself and satisfaction to others, expressing his thoughts, in conversation or letter-writing, with distinctness, readiness, and well-chosen words. He is described as having been a man of singular despatch and accuracy, and agreeable manner—qualities which, however important to one in his position, are not always found together. It is reported that he could throw his whole thought so quickly into diverse things in succession, as to give the appearance of minding several matters at once; yet so fully and justly would each be regarded, that you might suppose he had only the one to look to, and had concentrated upon it his best power.

Each morning, as was before stated, besides the

Bank letters, there were brought to him those of the Sunday School Society, which he read and gave directions on, reserving any that seemed to require attention or gave useful opportunity for more than a routine acknowledgment, to reply to with his own pen. These answers of his were not merely explicit and thoroughly *ad rem*, such as were due from him as a gentleman and the Secretary. Where he felt free, they were letters from one Christian friend to another—*ex animo* rather than *ex officio*—always *con amore*, and generally *ex abundantia cordis*; so that often, when a note-page would have sufficed, three or four pages *quarto* would be well covered.

And who will deny that his room in the Bank was a place where he had other and higher converse than that of man with man? It is not necessary to our addressing God upon His mercy-seat that we change the posture of the body or make our thoughts audible to by-standers. When Nehemiah, cup-bearer to Artaxerxes, had received news of the desolations of Jerusalem, he besought the real King of all kings to incline that monarch to let him visit “the place of his fathers’ sepulchres.” And when, in the discharge of his office, he next went into the royal presence, and Artaxerxes asks him, “Why is thy countenance sad?” he says, “then I was very sore afraid,” and he told the cause. And when the king asked him what he wished for, he “prayed unto the God of

heaven," and then made his request to Artaxerxes. But the latter saw nothing, heard nothing, which showed him what Nehemiah was doing when "he prayed unto the God of heaven." Nehemiah did not go out to some private place, or fall upon his knees where he was, or speak aloud. His praying was a strictly private communication between his own heart and Israel's God. Yet it was not the less real, or the less approved, or the less successful, because no third person was apprised of it. Nor is *praying* the only recognition of "Him who is invisible" possible without hindering business or being apparent to others in a banker's office. At least the following—from a letter to his mother, written when he had been some years a family man—will let the reader know James Digges La Touche's opinion on the subject:—

"Little indeed of novelty. My life presents the same daily round of duty. Yet it is a peaceful and happy one, and but for the warfare within would be very quiet. For really one's external life makes but a trifling appearance, if we compare it to the acts of the mind, each moment varying with amazing rapidity, flying from one subject to another, so that it is most difficult to restrain and control its movements. This is truly one's life. For two persons may sit at the same desk at work:—the one, his soul as well as his body, chained to the oar of business, little differing from the beast of burden—the other, while he is 'not slothful in business,' is 'fervent in spirit, serving the

Lord ;' his soul—expanding at the vast views of God and eternity, and soaring above the petty work of the hands—aspires after those pure delights which our intercourse with the Father of spirits ever creates, and thus, even in his earthly avocations, walks with God.

“ Oh ! the peace and tranquillity of such a spirit. Far from being irritated at the little crosses which he meets, he leaves these storms of annoyance for those who possess the lower scene. For he has ascended the mount above the mists and clouds which hover about its side, he beholds an unruffled sky ; and while darkness or gloom envelops all below,

“ Eternal sunshine settles on its head ;”

the bright beams of the Sun of Righteousness cheer his soul, and he is kept in perfect peace whose mind is stayed on God.

“ Such a representation,” he proceeds, “ while I trust it excites my earnest desire for a full enjoyment of it, I assure you, my dear Mother, humbles me much, for I do feel how much I come short of it. I often am perplexed ; oftener, dull and stupid, grovel in the dust. But yet, I do think I am more convinced, these are privileges whose sweetness so exceeds all that earth can offer, that I do look on them with much desire, and hope, through the mercy of God, I may attain them.”

Ah ! ye men of work of every kind and class—ye merchant princes, ye manufacturing lords, and ye lords of the soil—ye professional men of law and literature, of medicine, science, and arms—ye that guide in highest places of the state, and ye that



drudge in the lowest grade of toil—beware of thinking that *any* right and honourable secular calling prevents a man having religion, or that his having religion obstructs his due and hearty fulfilment of the obligations such a calling brings. If a station *cannot* be occupied—if an employment *cannot* be followed—without shutting ourselves out from converse with God, and God from vouchsafing His fellowship to us, let it be renounced forthwith. The man should loathe himself, and be ashamed to appear among his fellows, who would hold it under such a condition. But, be it otherwise—let the place and employment allow us to be in communion with God—we then may have Him with us and feel ourselves with Him the whole day through—“rejoicing before Him in all that we put our hands to,” whether it be a besom for a street or the sceptre of a realm.

The case would be different if religion were mere “bodily exercise,” obliging us to fulfil severe courses of self-inflicted penance or toil—some ceremonial labour occupying hours daily. For the former we might not have strength, and for the latter we might not have time. Religion has its ordained manifestations, as in the Lord’s Day rest from secular business and gatherings for public worship. But religion itself is an internal power which works in man wherever he goes and whatever he does, in the way of duty. It is to man’s moral nature or habit

what the vital principle is to his physical frame. It is a *life* which possesses him, pervades him, actuates him, and rules him continually, in proportion to the degree in which he has it in its health and vigour.

How monstrous it were to suppose that religion is only a form into which a man puts himself on particular occasions, or a dress which he has to wear in some companies or on sacred festivals, and then lays aside till he next require it. There is no such thing in reality, though there is often what looks like it, as a man being a saint on Sunday and an atheist on Monday—a saint in the closet or the church, and an atheist in the streets, the courts, the shops, the counting-house, or elsewhere. If a man has “the fear of God,” he has it always, everywhere, and in all he does.

Never tell me that the recognition of God—God the Great, the Holy, and the Only-wise, the Almighty, the living Saviour, and Just God of the Bible—never tell me, I say, that the recognition of Him as present would be a hindrance to man in doing any thing that he ought to do, allowing him to do it carelessly or not to do it at all. Rather say that the recognition of his Master by a servant, or of his Teacher by a scholar, or of his General by a soldier, or of his King by a subject, or of his Father by a child, would obstruct their doing that, whether great or small, which at the moment they ought to do. Rather wonder that every

man of sense does not cultivate and promote this recognition of God as a habit, the strongest, the surest, and the pleasantest, for clearing away all sloth and wrong-doing, and for quickening and sustaining to all possible well-doing, in every range of human activity. And oh! what rectitude and stayedness, discretion and freedom, grace and dignity would it give to personal character. None but fools will "say unto God, Depart from us." Wise men will "set the Lord always before them."

Pardon me if I have digressed. We were with Mr. La Touche in his room at the Bank. He commonly had more to do in town than could be done there. Besides the Sunday School Society, other benevolent institutions shared his attention, including the "Retreat" at Drumcondra, the "Continental Society," and the then "Tract and Book Society for Ireland." No scheme for public charity was started for which his counsel and co-operation were not sought. Public companies placed him on their Board of Direction.\* He held the responsible and honourable post of one of the three Commissioners appointed to administer the Fund placed at the disposal of the Viceroy for Educational purposes. Nor

\* I have heard that the stability and success of the National Assurance Company may be ascribed in no small degree to Mr. J. D. La Touche's practical sagacity and influence in arranging its construction.

were private friends or the inmates of the hospitals or gaols forgotten. On leaving Sans Souci in the morning he was charged with domestic business to transact in the city. And on his way home, he called in St. Stephen's Green, upon his mother.

A letter to her, already quoted, lets us know how his mind was occupied along the road, when genial weather gave him free observation of the country around. But when so or otherwise, his inward eye could range among "the things not seen," and his thoughts would open God-ward to take into his soul the refreshing influences of the Divine Love—as I have seen our "Dargle," amidst the still balmy and bright sunshine of a summer's morning, opening wide the pores of its myriad foliages to imbibe the life-renewing element of which the atmosphere was full.

"A soul in converse with her God is heaven ;  
Feels not the tumults and the shocks of life,  
The whirl of passion and the strokes of heart.  
A Deity believed, is joy begun ;  
A Deity adored, is joy advanced ;  
A Deity beloved, is joy matured.  
Each lamp of piety delight inspires ;  
Faith builds a bridge from this world to the next,  
O'er death's dark gulf, and all its horror hides ;  
Praise, the sweet exhalation of our joy,  
That joy exalts, and makes it sweeter still ;  
Prayer ardent opens heaven, lets down a stream  
Of glory on the consecrated hour  
Of man in audience with the Deity."

Our friend has reached Sans Souci. His return

is, as David's was, "to bless his household." And as a blessing it was hailed by all within. "Papa's come," said the little ones eagerly to one another and to mamma. "The Master's come," went from servant to servant. And each spoke as having good news to tell.

This would be, as it is expressed in Scotland, "half-six" o'clock. A look was taken round the premises, and lessons in French, Irish,\* &c., got ready for papa, were heard. After a few minutes more, the bell rang for dinner—a meal, perhaps frugal more than sumptuous, though every guest found hospitality used without grudging, and what is better still—

"The feast of reason and the flow of soul,"

in unstinted measure. The cloth removed, the children were brought in—a choice dessert.

The remainder of the day was usually spent as the season and the weather might suggest. When fine, and the sun delayed his going down, the gardens invited to a half-hour's stroll, for receiving the "good-night" of nature, ere she began preparing to take her short repose; and then the strollers were indoors again. In autumn, winter, spring, where could one have sought, better than at Sans Souci, the reality of which Cowper drew the picture with a life-like

\* Mr. J. D. La T. learnt the Irish language, and taught it to his children at the same time.

completeness and finish, that gave his few lines an immortality while earthly homes and family fellowships are sweet.

“Now stir the fire and close the shutters fast ;  
Let fall the curtains, wheel the sofa round ;  
And while the bubbling and loud-hissing urn  
Throws up a steamy column, and the cups  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evening in.”

Occupation now was pretty much *ad libitum*. When none but home friends were present, Mr. La Touche generally read aloud some book of history, travels, biography, &c. But a work begun was not always ended. The taste of the audience was consulted ; and now and then the merits or interest of a volume fell short of expectation, and it was laid aside. He wrote to a friend :—

“Our reading in the evening has, from two causes, suffered a cessation. When my aunt and —— arrived with us, I was in the middle of Ramsay’s *America*, and had not by any means decided the controversy between Great Britain and her colonies, when the party voted it stupid, and it was dismissed. We next attacked Lady Russell’s “*Letters* ;” and the power and feelings of her noble mind under the calamities with which it pleased God to visit her, seemed to excite much interest in our little circle. This, however, has much, I think from the foregoing reasons, subsided, and, unless I exert myself, I think it probable we shall depend for entertainment and instruction on the usual chit-chat which the occurrences

of the day furnish, and which, unless from very superior minds, cannot compensate for the pleasure and improvement which a good author would supply."

He had worship every evening, including singing and prayer, with his children. At ten o'clock he conducted a similar service for the other members of the family, after which all but himself retired. One entry in his Diary runs—"10.45, Rollin, &c. ; passages in Jebb, 11.15 ; Sundries ; Bed." The "Sundries" which followed the reading and preceded "Bed," were study and writing, making much use of his brain and pen while others were finding "rest in sleep." We therefore do not wonder that the same jottings for a day gave also "8, rose ; 8.40, dressing, psalms, and prayers ; 9.20, breakfast, and reading Greek Testament, Virgin's Hymn."

These entries of hours and minutes, with all we know of him otherwise, concur in showing Mr. La Touche to have been a rigid economist of time. It appears, however, that at one period he adopted a somewhat different course. In 1821, he wrote—"Early rising does not make me the least sleepy in the evening." And eight years before, namely on May 1st, 1813, he dated a long letter, "Sans Souci, Friday Morning, half-past 7," without intimating that he had then risen earlier than usual. There may be no positive law in the case, but nature suggests that night is for rest, not toil. The cases

are few in which wisdom does not say, "For health, and intellect, and piety, and spirited efficiency, *rise early* rather than *sit up late*."

Mr. La Touche's deviation from this counsel is the more remarkable on account of his partiality for Doddridge. That excellent author, in a note on Romans xiii. 13, states that the production of his *Expositor* and most of his other writings, was owing to his rising at *five* o'clock instead of *seven*, and that reckoning a day's study at eight hours, these two hours daily given to study, would, by the end of forty years, have added ten years *extra* to his study-life. Probably Mr. La Touche's earnestness in self-denial and redeeming time prompted him to attempt combining early *and* late hours, with those of the ordinary business day, for mental labour; and finding, as most will find, that to do *both* was beyond his power, he adopted the plan of sitting up late as more convenient.

Having joined Mr. La Touche at the breakfast table, and in committing himself and his household to the care and blessing of Providence for the new day, we accompany him on his way towards town, and bid him "good morning" near the spot where we joined him yesterday. We shall not soon forget the day we spent with him, though it was one of his ordinary days, and he allowed us to take him *sans cérémonie*, just as he was.



Sunday was with him a true *Dies Solis*—a day of the Sun of Righteousness—"the Lord's Day." Before going to Church—in later years Booterstown Church, built chiefly through his means and influence—the morning from breakfast was taken up with the religious instruction of his children, in which they were so interested, that the announcement of the carriage being at the door, was regretted as if it were to deprive them of part of a feast. After public worship he taught in the parish Sunday School, then came home and was engaged with a Bible Class of young men in one of the garden houses, while the elder children had their classes of the humbler neighbours' children to instruct, according to his own plan of training them to usefulness. His Sunday evenings were occupied in again attending church, and in questioning his children in the Scriptures.

The Sabbath at Sans Souci was not a day of gloom and enforced austerity. The husband's, father's, master's joy, in the exercise upon it, was diffused, and awoke sympathy with it in all members of the household. Every one might see and feel that to the head of the family the Sunday was, indeed, a Rest of God and a precious type and earnest of the ever-active, pure and perfect Rest with Christ in heaven.

## CHAPTER XXI.

### HIS FELLOWSHIP WITH AFFLICTION.

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IT is a curious mistake, though not unfrequent, to suppose that all painful and disastrous events are to be regarded as “punishments” in the sense of judicial inflictions ; so that whenever they occur we are to assume that the person suffering, or some one for whom he is responsible, has committed sin for which he is thus visited with retribution by the Almighty.

This error prevailed among the Jews ; they inquired of our Lord—“ Master, who did sin, this man, or his parents, that he was born blind ? ” It prevailed also among the heathen ; when the “ barbarians ” at Melita saw the viper come out of the heat and fasten on Paul’s hand, they affirmed with confidence—“ This man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.”

Our Saviour replied to the above question, “ Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him.”

And Paul having shaken off the reptile into the fire, and felt no harm, the barbarians still watched, expecting him to die from the effects of the bite; but when they saw that he continued alive and well, "they changed their minds, and said that he was a god." And when some told our Saviour of the Galileans whose blood Pilate had mingled with their sacrifices, He said to them—"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish."

I am far from saying that there never have been cases, or that there are none now, in which God, as by a direct act of His own, smites the sinner with judgment for his sin, and perhaps at the very time of sinning—cases, I mean, in which the judgment and the sin are in such close *juxta-position*, though there *appears* no connection of consequence and cause between them, that we can account for the one following the other only on the supposition that the judgment was linked with the sin by a supernatural Hand. But these cases are exceptional.

Men often bring suffering on themselves by wilful wrong-doing. He who thrusts his hand into the fire, burns it. He who squanders away his property, makes himself poor. He who is intemperate and licentious, destroys his health of body, mind, and conscience. He who takes poison, commits suicide.

The suffering in such cases is not calamity *arbitrarily* inflicted by the Almighty upon the wrong-doer because he did wrong. The doer of the wrong punishes himself for and by his own act. Even the awful doom, "Depart," pronounced from the great white throne at the last day, will be known and felt to be self-caused—a necessary result of previous conduct in those on whom it falls. God "willeth not that any should perish;" and the Judge of all will say, "Depart, accursed," to no one to whom He *could* then say, "Come, thou blessed."

Men often inflict suffering upon others for right-doing. *That* does not make the sufferers wrong-doers; and their suffering results in their being led forth to a glorious triumph. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets which were before you." "We glory in tribulations," says one Apostle. "My brethren, count it all joy when ye fall into divers temptations," says another.

"Yes;" say the teacher and the learner of anti-christianism, "that is true. The more there is of suffering in this world, the less there will be of it in the world to come; bearing afflictions atones for sin; temporal punishment comes instead of eternal punishment, and makes up what is lacking in Christ's

self-sacrifice to purchase from the curse and reconcile the sinner to God." "Indeed?" rejoins the teacher and the learner of the Gospel—"how stands that view with the Divine record that 'the blood of Jesus Christ cleanseth us from all sin'—that Christ 'by his own blood passed into the heavens, having obtained eternal redemption for us,' and that 'by one offering he hath perfected for ever them that are sanctified'?"

Be of good cheer, thou suffering follower of Christ. Though thy affliction, however severe, contributes nothing to expiate thy sin, it may be to thee a visitation of sovereign love, not of avenging justice. Write not bitter things against thyself because thou art a sufferer. Our covenant Lord will "visit our transgressions with the rod, and our iniquity with stripes;" and if thy conscience testify that thou hast backslidden, hear and receive with meekness His word to thee—"As many as I love I rebuke and chasten; be zealous, therefore, and repent." But conclude not too hastily that the vail which now hides His face from thee, is a covering of wrath against thee for thy sin. Though a darkening cloud, it may be one that—

"Is big with mercy, and shall break  
In blessings on thy head,"

and which will soon give place to the clear sunshine

of His love, in which, leaping for joy and praise, through the fulness of thy heart, all shall hear thee singing—"It was good for me that I have been afflicted; for before I was afflicted I went astray, but now have I learned to keep thy word."

We read—"He shall sit as a refiner and purifier of silver." Art thou in the furnace? "Think it not strange concerning the fiery trial which is trying thee, as if some strange thing had happened to thee; but rejoice, inasmuch as thou art a partaker of Christ's sufferings; that when his glory shall be revealed, thou also mayest be glad with exceeding joy." Thou art a child of God. "What son is he whom the father chasteneth not?" "Whom the Lord loveth he correcteth, and scourgeth every son whom he receiveth." If a soldier is placed in the thickest of the fight, his commander gives him that position that he may show himself the greater hero. And thou mayest hear thy great Captain speaking to thy heart—"Be thou faithful unto death, and I will give thee a crown of life." Thou hast to break up the fallow ground, and cast abroad the precious grain. This is difficult toil, and largely sacrificing expenditure. But "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It is written of thy Lord, and it gives strength to thy faith and hope in Him—"In that He hath suffered,

being tempted, He is able to succour them that are tempted ;” and why shouldest thou be cast down if He calls thee, in thy measure, to do the same work of love towards thy fellow-Christians in their afflictions, and gives thee a little of the same training for it that He himself went through ?

It could hardly be said of Mr. La Touche that he was a man who saw much affliction. He appears to have had generally good health. Excepting a serious illness of his wife early in 1826, he was tolerably free from trials in his own family ; no sweet babe was taken away of whom he had to sigh and hope with David—“ I shall go to him, but he shall not return to me.” From adversities in secular pursuits and circumstances, he was altogether exempt. But upon his own showing, he had severe trials and conflicts within himself, which may be not less painful to the spirit than are griefs from without. In the early periods of his religious history, his steady nonconformity to the vain fashionable world, and his habits of earnest, living, devotedness to God, with his affection set on heavenly things, exposed him to coldness and distance, if not to jealousy and censure, in quarters where what he called religion was not understood, and therefore not appreciated. There are many persons now living who remember, and could relate, affecting instances of this. Such trials were to be met with elsewhere in

Ireland, and in England also. To afflictions of this kind, we may probably ascribe much of the staydness and maturity of habit as a Christian man, which he so early attained and throughout exemplified, together with his preparedness for giving counsel and consolation to others, as their case might require.

The most painful event which occurred to him, seems to have been the death of his brother William. Even that, however, he was led to view as radiant with the beams of grace Divine. Of that brother he drew up a short memoir, with the particulars of his last illness and death.

The memoir commences with a somewhat full analysis of his brother's mental ability and peculiarity of natural character, which jointly endeared him to all who knew him. Between that brother and himself there had always existed a specially affectionate attachment. The brother, however—though often deeply moved with convictions of the necessity of personal religion, and sometimes apparently so very near the kingdom of God as to be all but within it—had not, until his last illness, afforded satisfactory evidence of having really passed from death to life. This necessarily occasioned serious concern to those of his friends who knew the consequences involved. Many and close were the conversations between the



brothers on the subject — many and fervent the prayers of one brother for the other.

About the end of January, 1823, William was on a visit at Sans Souci, and was particularly affected with the prayer offered at family worship on the Sunday evening. When the rest of the family had retired, he began to speak freely about himself, and the opening of heart to heart between the two brothers, in all confidence, continued till past midnight. The substance of what then passed was repeated by the younger to their mother a fortnight afterwards. He went, in the latter part of that week, to spend a few days with a friend, Mr. C., at Lucan. While his servant was driving him up to town on the Saturday, he talked to the man plainly on religion. Finding on inquiry that the servant had no Bible, he called at a bookseller's, and told him to choose one that he liked, and gave it to him. On the next day, Sunday, the sermon at Lucan Church much excited his attention, and in the evening he and Mr. C. spoke earnestly together about it. That night he was seized with an attack of fever, which quickly attained such a height that his mind became affected. On Monday he was brought up to town and conveyed to his home in Stephen's Green, where every possible assistance was in attendance, but all of no avail to master the disease. He continued until the

Friday, when a change occurred, and he expired on Saturday morning, February 22nd, at eight o'clock.

During his illness he appears to have had some intervals when his mind was calm and clear. Indeed, his excitement took the form of religious thought. He expressed himself as one fully awake to Divine things. He spoke to the servant on the necessity and privilege of making the "one thing needful" the object of his constant pursuit. He also dwelt on the excellency of his father, and his obligations to his mother for all the instructions she had given him. "He prayed fervently for mercy; but," says the account, "it was not the cry of the horror-struck sinner; it appeared rather the movement of godly sorrow, humbly yet confidently laying hold of the glad tidings of salvation. He said it was a noble trait of Colonel Gardiner, when after his conversion he stood forward the public champion of that Saviour whom he had hitherto despised; and *such*, said he, *will I do*." "Seeing himself covered with blood from the leeches, he immediately made an allusion to the precious blood of Christ, earnestly wishing that it might wash away all his sins. At another time he said, 'I am very ill; but what then? sickness may be good for me; and if so, Lord, send me sickness. This may be the bed of Death. Well; I am not afraid of Death; Death has no terrors for me.'" &c.

On the 3rd of March, Mr. Digges La Touche wrote to the Rev. Walter Burgh :—

“My mind turned within the last few days with much strength towards you, and so anxious did I feel for some of that comfort which the sympathy of a Christian friend never fails to impart, that I had determined to write to you this day, before I saw the letter which you wrote on Thursday last, but which did not reach me until this morning.

“You have probably before this learned the termination of our dear William’s illness. Unexpected as the sickness was, the fatal end of it was still more so, and we have been called on suddenly to mourn the loss of one justly dear to every feeling of our hearts. But he is not lost—only gone before.

“It is an unspeakable consolation that before his mind had a foreboding of sickness or of death, in the midst of much infirmity, he turned with his heart unto the Lord, and He whose ear is open to the cry of the young ravens did, I am persuaded, hear his voice, and effectually and powerfully convert his soul to Himself.

“Of this I consider I have the strongest evidence. And if this be true, can we lament that he has been spared all further conflict—that he has been delivered from those snares and dangers which so often before had overcome his strongest convictions—and that he hath entered into the rest prepared for the people of God? I the rather stand in wonder at the infinite goodness of our God, who not only vouchsafed the mercy, but in His abundant kindness made it known to us for our comfort and peace. Nor can I sufficiently speak of the number of little circumstances which, in so trying a dispensation, manifested

a Father's hand—the tenderness of a hand that only wounds to heal. It has often happened that under a surgical operation the surgeon has been able to put such feeling and kindness in his treatment, that the patient, even amidst his agonies, would kiss the hand that caused them. And there has been such wisdom and kindness manifested towards us, that never in the days of prosperity had we such reason to say, ‘O Lord, thou hast dealt graciously with thy servants, according to thy word.’ Pray for us that so much love may not be thrown away on us. May God be with you whithersoever He leads you.”

In unison with this heart-utterance to Mr. Burgh, was another the day following to his relative, the Rev. George Cotter :—

“The kindness of friends is never more felt than when the heart is softened and humbled by sorrow.

“I have indeed experienced a loss of one endeared to me by every feeling—on whom my mind had dwelt with much anxiety and care—and who had almost inwardly shown me the warmest affection. My heart is softened, but it is not sore. The feeling that it was the Lord, has silenced every irritable feeling, and has forced us to submit to Him who has a right to dispose as He will of all His creatures.

“But submission to God's will has been in our case rendered imperative, by the many traces of His wisdom and love which were manifested in the whole dispensation. Circumstances occurred which showed such tenderness, even when His afflicting hand was upon us—He so manifested Himself throughout the whole as a God of mercy

and love—that we come forth from the retirement of sorrow, cast down indeed, but not forsaken, bearing our unworthy testimony that He is a very present help in time of trouble.

“Amidst these blessed circumstances, the chief was, as we have reason firmly to believe, that it pleased Him, in His unspeakable mercy, to turn the heart of my dear brother to Himself, and to convert his soul, not in the prospect of sickness and death, but before the idea of either had passed across his mind. I do believe that this was the case, because the further mercy was vouchsafed to me to receive his heartfelt declarations of effectually closing in with the free offers of mercy contained in the Gospel, while unknown to himself his disorder bore too plain symptoms of the approaching fever, but before its delirium had overpowered his faculties or destroyed the distinctness of his perceptions—at that time he witnessed a good confession, utterly renounced all his former sins, cried aloud for mercy through Christ Jesus, and determined, through the Spirit, to spend the rest of his life (which he had then no idea would not be a long one, for he did not know that he was ill) in the service and love of God.”

Let us now contemplate Mr. La Touche in his character as the comforter of others. Out of many letters I present a specimen or two. The first was addressed to an English clergyman, apparently one of his Sunday School Society correspondents.

“It may perhaps seem an intrusion for one who is so much a stranger to you to trespass on the sacredness of

domestic grief. But in truth, since I heard of the sad event with which it has pleased Providence in wisdom to visit your family, I have deeply felt for your sorrow.

"A parent myself, I know in some degree what must be your feelings of affection towards your children, and although I have hitherto been spared the sorrow attending their loss, yet he must be unthinking and inconsiderate who can look round on his family and not feel how slight the tenure by which the dearest earthly comforts are held; he must have a cold heart who has never been called to mourn with a bereaved friend under the visitation of God's hand.

"Feeling thus, and deeply grateful for the interest you have taken in the welfare and happiness of our Irish children, it seemed quite natural to me to address you when I heard of your domestic calamity. And though I can offer little except the sincerest sympathy, honestly though rudely expressed, yet I trust you will pardon my presumption in claiming thus the privilege of a friend; and joining my heart to yours, endeavour to join in your feelings, and thus to learn from you the reality of what is meant by the chastisements of the Lord, and also, I would trust, what are the exceeding rich and precious consolations of His Spirit.

"We cannot indeed unravel the secrets of the Almighty, nor discern fully the objects of mercy and goodness which direct all His dealings with men. But there is a depth of consolation in the assurance that "He doth not willingly afflict the children of men"—there is a sweetness in the word, that He does it "for their profit, that they may be partakers of His holiness." And thus it is our high privilege to consider all these events, so painful to the best

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feelings of our hearts, as arising not from chance or accident, but as proceeding from our almighty and most merciful Father, who loves us with a tenderness and wisdom which will not withhold what is for our eternal good.

“How different are the feelings of the world from those of the true Christian. While the former labours either to forget the subject of his grief, or with stoical fortitude to harden his heart against it, the Christian soul, humbled, subdued, and softened, runs to his Heavenly Father’s arms and is at peace. He does not desire to forget those who, he trusts, are now in blessedness, and whom he hopes ere long to meet there. He, indeed, often feels pain at the idea that those on whom his affection is fixed have to pass through the world of temptation and danger. But now all his anxiety is at an end; they are taken from the evil to come—freed from all pains and sorrow; and whenever the heart ascends in prayer to heaven, it joins in sweet communion with our dear departed friends. Nor can the Christian harden himself against the stroke. On the contrary, he humbles himself under the mighty hand of God, assured that what he knows not now he shall know hereafter, and persuaded that all the ways of God are mercy and truth towards those who love Him and keep His commandments.

“Most heartily do I pray that the richest consolations of God may be yours, and that He who is emphatically called the Comforter will abound in you and your afflicted family.

The letters I next introduce relate to one case—the illness and death of Sir Richard and Lady Steele’s promising son, while pursuing his studies in England.

Three of them are addressed to the mother; the fourth was written to the father "on his return home after performing the last mournful office for his dear son."

"Most heartily do we regret the intelligence which your note conveys, and most truly sympathise with you and yours in this very trying dispensation. Yet in such, human sympathy avails but little. It is only He who gives the wound that can effectually heal it. May He then, even now, lift up the light of His countenance upon you all, and while you pass through this dark and painful trial, may His presence be with you, furnishing you with inward strength and peace, and so manifesting eternal realities to your souls, that Faith may lay hold on Him, and Hope and Love alleviate the bitterness of this mysterious Providence."

Again, four days later :—

"Most heartily do we feel for you and all your family, in the severe trial with which our Heavenly Father has visited you, and most gladly would we wish it were in our power to give you any comfort. But, in truth, these are circumstances in which the warmest friendship only feels its own impotence, and despairing of availing anything, can only point to Him who is truly the Father of mercies and the God of all consolation. He can, and frequently does, make the hour of sorrow the season of the choicest manifestations of His presence and love. And such may it be with you—that He who accompanied His servants in the midst of the furnace may walk with you and yours, strengthening, supporting, blessing



you in all your tribulation, and enabling you to know that out of His fulness you may receive abundant grace and comfort.

“To us this dispensation is mysterious. All the blighting of so many hopes, the labour of so many anxious years, (as far as this world is concerned,) rendered fruitless. But I need not tell you, who know it so well, that *all* the ways of God are mercy and truth, and that in very faithfulness He causeth our trouble. He can see what we cannot—the future difficulties and dangers which might beset his path. Whereas now we have hope that his warfare is accomplished. He hath entered into Rest; and thus while one link less binds you to earth, another has been added to those which connect you with that eternal world which I humbly trust we may look to as our everlasting home. But in God is our strength and our consolation. Looking to Him and submitting to Him removes many a sting from sorrow, and sweet is that word of exhortation—‘Casting all your care upon Him, for He careth for you.’ He has Himself borne our griefs, and is a compassionate and merciful High Priest, who knows whereof we are made, and in all our afflictions He is afflicted.”

Having been furnished with the letters which informed of particulars respecting the youth's illness and death, Mr. La Touche thus referred to their contents :—

“With many thanks I return your truly comforting letters, which give the best consolation which can be afforded in a loss so severe as that which you have

experienced. It certainly was a peculiar blessing that your dear son should have been surrounded with such truly Christian people, able and willing to lead his soul to Him who is the Father of all mercies and God of all comfort. In truth the vessel which runs soonest into port, escapes many a rough blast. And what is the world that we cling to so closely that we should desire that those we love should be long subject to its cares and dangers. For ourselves the time is short, and those that weep should be as though they wept not. For yet a little while and *our* warfare also will be accomplished. And may the same Grace which supported him, be our Strength and Guide into the kingdom of righteousness and peace."

The letter to the bereaved father was as follows:—

"I little thought, the last time I had the pleasure of meeting you, that it would have pleased Providence so soon to realize all our fears, and to release our dear young friend from the pains and perils of this vain world.

"To him, this speedy termination of his illness has been a mercy, sparing him much painful weakness and suffering, while so faithful and so affectionate a friend was sent by Divine mercy to support his faith and call his spirit home. And we have every reason to hope that he has joined that blessed company above, and from a state of most exquisite happiness looks with pity on our sorrows and lamentations. For him, indeed, we have nothing to lament. But to you and your family, our dear afflicted friends, we would express the sincerest sympathy and condolence.

"What can we say to convey comfort to your minds, but

to direct your thoughts to the contemplation of that happy country where one so dear to you is so safely landed, and where it is our high ambition and our cheering hope to go to him though he cannot return to us. True it is that many a flattering earthly prospect has been cut short, and the promising expectation of early years failed of its accomplishment. But this world and the fashion of it speedily passes away. To that world, both duty and interest should direct our hearts. And while we sojourn here below, we have also the comfort of knowing that a Father's hand directs all our concerns, manifesting His unfailing love not less when He afflicts than when He crowns us with mercies. He makes *all* things work together for good to those who love Him. How comforting to look upwards with confidence to His disposing hands, and forward with hope to that happy home to which He would guide our wandering feet.

“Such are the considerations which I am sure have occurred to your minds. But feeling deeply for your affliction, you will I am sure permit me to join you in these solemn thoughts; and while I would gladly alleviate, if I could, your sorrow, I would endeavour to grow wiser and better by your experience.”

I could, but must not, add to the foregoing specimens, showing how truly the writer of them could weep with them that weep. In the next chapter we shall see how he was himself taken from his friends on earth; they left behind weeping, while he entered where “there is no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

## CHAPTER XXII.

### HIS LAST FEW DAYS ON EARTH.

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ON the 9th of October, 1826, Mr. James Digges La Touche wrote to one of his sisters:—

“And so Mr. Jervis has closed his ministerial and personal responsibilities. Truly, the time is short, and that short time uncertain. I confess I do not, sometimes, view the waste of life with regret, for I am persuaded that to those who have Christ as their Saviour, this is only the period of pupilage, subject to all the discipline and chastisement needful for the wayward season of youth. The heir here is under tutors and governors, and it will be happy when, freed from those shackles, we shall be enabled to enjoy the full privileges of mature age in our Father’s everlasting mansions. But when I say the *waste* of life, I mean the imperceptible gliding by of hours and days.

“Time by moments steals away,  
First the hour, and then the day.”

For the real waste of time is so awfully fearful, that the spectre of our murdered hours, killed by cruel neglect, may well haunt the conscience and alarm the soul. The time is short! how important, then, to redeem that short time.”

His own time was then shorter—his own “period of pupilage” nearer its end—than he supposed when he wrote.

The last entry of Mr. La Touche’s name on the minutes of the Committee of the Sunday School Society for Ireland, as present at their weekly meeting, bears date the 8th of November, 1826.\* Little did he or any other in the circle imagine that he was there for the last time as a fellow-worker in the same great and sacred cause to which they were in common pledged.

Within a fortnight afterwards, however, he became conscious of much lassitude. Fever of a bad type was abroad, and had attacked more than one member of his family; but they either had recovered, or were on the way to convalescence. Unable, for some days, to be at his place in the Bank, on the 24th he sent the following letter to his mother:—

“Though you desire me not to write to you, yet the example you so kindly set me of writing frequently yourself, would make me break through no few obstacles to answer you. But in the present instance I may fairly write without transgressing your order, as I have for the last few days been thrown by as utterly useless, and forced, both by inclination and order, to abstain from business.

\* The members present besides Mr. La Touche were Mr. Andrew Pollock, in the Chair; Mr. Hartstronge Robinson, Mr. John Curry, Mr. Matthew Pollock, and the Rev. Thomas Kingston.

"It does one no harm to find how well everything can go on without us. It thus humbles our pride and self-consequence, and does much to detach us from a world too selfish to suffer us or aught else to interfere with its self-enjoyment. I am not, however, thank God, either painfully or alarmingly ill. The only inconvenience I suffer is headache, particularly in the morning, and Dr. P. already thinks me better, as I doubt not in many points I am.

"So much for my medical report, which should terminate, as you know my dear father's commercial books did, with *Laus Deo*—praised be the Lord. For who are we, or what are we, that we should be the objects of such distinguishing mercy! 'Tis so easy when sick ourselves to add a few of the circumstances which aggravate the case of many of our poorer brethren—the want of comforts when sick, and the being frequently forced to enter on their daily, perhaps severe labours, before strength is restored. These thoughts fill me with shame that I should say anything of my own ailments. And surely they ought to render us more active and more liberal in providing for the wants of others so much in need."

On the following Sunday, all went on at Sans Souci as usual. He attended the service at Booters-town Church, took his place in the Sunday School, and occupied himself with his children and household according to his general plan. He said that he "felt himself as well as ever."

On Monday morning, he chose to walk into town, declining to wait for the carriage. He might judge

that the exercise would be of service, and probably the state of the weather invited to it. At the Bank he fulfilled his customary engagements. The reader shall have a copy of a fragment written by him on that day; it was found among his papers there after his death. It bears date "December 4, 1826."

"Allow me first to express my hope that this will find you in perfect health, recovered from your indisposition. In truth, sickness however painful and unpleasant, yet is often as salutary to the mind as it is weakening to the body. It humbles us by showing how little abases our strength and health, and it warns us of the sure and perhaps speedy termination, as far as we are concerned, of all things earthly, thus leading us to what we have naturally little inclination—a preparation for Eternity."

When he then laid down his pen, he had used it for the last time. The brain and the hand which were wont to exercise themselves so fully together, in putting thoughts on paper for business or for friendship in their various forms, were to co-operate thereto no more. He rose from his desk, looked round the room to see that all was right, came away as usual—but never to be there again. Neither his partners, nor the officials, nor the servants, were aware that his leave-taking on that day was to be his last; otherwise, with what interest and affection would they have gathered in the exit hall of the building to witness his departure, to receive his, and bid him

their final adieu, as they were to see his face no more. Probably he had no such thought himself, beyond what all ought to have, that "we know not what shall be on the morrow."

He had been in Dublin for the last time, though he knew not that it was so, much and often as the sayings were on his mind—"I die daily," and, "Here we have no continuing city, but we seek one to come." As he drove home that day he would look out on the beautiful views of country and of sea which the road afforded, and by which he had often been reminded of Moses' "Pisgah Sight" of Israel's Promised Land. It was the last look he would have of that prospect from the road, till he should "see the King in His beauty," and the land, which by most is thought to be "very far off," but which was now not very far off from him.

A much-loved and much-loving group of hearts, precious to him and careful for him above all others upon earth, are waiting to bid him welcome. Neither he nor they had any idea that they had given him the last welcome to his earthly home—that *he* was neither to go out nor to come in again by *that* door, but that ere many days had elapsed a door was to be opened in heaven, and a pathway prepared to it from his chamber, by which with angel attendants he should ascend, and be there welcomed by his Lord



to His joy, in fellowship with "the spirits of just men made perfect."

The remainder of that day seems to have passed and given no sign of material change. "He was in very good spirits all the evening." But the ensuing morning showed what could not be mistaken. He yielded to Mrs. La Touche's wish that he would stay at home and have their family physician, Dr. Plant, sent for. The latter promptly came, and recommended a return to bed until the latter part of the day, when he might rise again. So Tuesday went. On Wednesday the advice was to remain in bed, and the opinion was that it was a very mild fever. Friday brought a wandering of mind, and the operation of shaving the head; and on Saturday Dr. P. thought him rather better, but expressed a wish that Dr. Cheyne might be called in for consultation. The latter came at six o'clock and pronounced him "very ill."

It may be stated that so soon as the family physician ascertained the attack to be one of fever, he apprised Mrs. La Touche of its character, adding—"I think it my duty to tell you that if you catch the fever you cannot recover." She replied—"Dr. Plant, you have done your duty; I will do mine." She with her sister attended the invalid through his illness to the last, never coming down stairs, but remaining constantly in his room or the

one adjoining it, notwithstanding she yet laboured under the weakness left by the severe illness which had well nigh removed her to the state beyond death some months before.

Not long after Dr. Cheyne had taken his leave on Wednesday evening, December 13th, 1826, Mrs. La Touche went and bade her husband "Good night," thankful in the hope that the worst was past. He answered—"Good night, my Darling; the Lord bless you." She left him in charge of the nurse. Something, however, led her into his room again. He recognised her at once and exclaimed, in a much altered tone—"Oh! Isabella; where have you been all day?" It startled and alarmed her. His mind was wandering. The physician was instantly sent for and attended. Whatever kindness and skill could do to preserve a life so precious, was done; but in vain. Convulsions, with effusion on the brain, succeeded, and he died within the hour.

The final struggle was severe, but short. And James Digges La Touche had won a triumph glorious and everlasting. *He* had left Sans Souci. His *body* was yet there, but he *himself* was now "absent from the body and present with the Lord." His "earthly house of this tabernacle was dissolved" and he had gone to be "clothed upon with the house which is not made with hands, eternal in the heavens." He, and those with him where he is are

saying—"Hallelujah." And so far as *he* was affected by the event, to their "Hallelujah" we devoutly say "Amen."

There is little to be told of statements made by him on sacred subjects during his last illness. The disease incapacitated him for conversation. The medical men, as the case required, forbade that he should be questioned or allowed to talk beyond what was necessary. No friends were admitted to see him as well through fear of infection as from a desire that he should be kept strictly quiet. We are told, however, that those who were about him thought that when awake he was praying. One having expressed regret at the severity of his illness, he replied—"All is right." The physician, on coming in towards the close asked him how he was, he answered—"Better than I deserve." At another time he said to the same physician—"Ah, Doctor, sickness is not the time to think of these things; for what could I do now?" At another time he said—"My hope is sure and certain."

We know nothing of the Apostle Paul's expressions immediately before the close of his earthly course. But his life and labours in the Gospel through many years preceding it sufficiently witness that in his case "to die was gain." He had written, "I am not ashamed; for I know in whom I have believed, and am persuaded that He is able to keep that which I have

committed to Him against that day." Nor can they who know the tenour of James Digges La Touche's life and labours during eighteen years previous to his decease, have any misgiving with regard to the future on which he now had entered. The preamble to the instrument by which he arranged for the disposal of his property after his death declared where his trust lay for the next world :—

"I, James Digges La Touche, being through the mercy of God of sound health both of body and mind, knowing the uncertainty of human life, desire to make and publish this my last Will and Testament, committing my present and eternal concerns to the God and Father of all, through His eternal Son, my blessed Saviour Jesus Christ, in whom *alone* I have righteousness and strength, and through whom I look forward to life and death without that fear which the trials and temptations of the one, and the judgment which follows the other, may well inspire in a poor, weak, sinful creature, such as I know myself to be."

The sacred poetry of the Hebrews speaks of a person's "sun going down while it is yet day." The saying had an illustration in the case of Mr. La Touche. His sun set suddenly, almost before it had reached the meridian. His death occurred within four months after he had completed his thirty-eighth year. It may be said that his capabilities had hardly attained their full development.

But he had exercised and matured his powers, and done more life work that is worth the doing, by the time of his removal, than many, if not than the majority, of those who are spared to complete their three-score years and ten, or even four-score years.

Yet, looking at the widow and family left behind, and the extent and importance of the undertakings of public benevolence in which he was engaged, the question naturally arises—Wherefore was he thus taken away in the midst of his activities and usefulness?

The reason is to be found in the will of his and our Lord—the Lord of all—without whom not a sparrow falls—and who “doeth all things well.” He appoints to each of His servants a work to do, and a season in which to do it. The kind and amount of service to be done, and the length of time for doing it, differ in various persons. With some the work is of great moment, the quantity to be done is large, and the time for accomplishing it is comparatively short. This was the case with Mr. La Touche. And who will deny that he was thereby more favoured and honoured than are many of his fellow-servants? The sooner a servant has finished his assigned course, and receives the “Well done!” from his Blessed Master, the better for him. As to the bereaved mourning his removal, faith reads in the Divine oracles, “Leave thy fatherless children

with Me, and let Thy widows trust in Me." As to public Christian enterprises, Christ never wants hands to labour for Him, and if He calls one from the field to the reward, it is to glorify His power and grace by engaging others to carry it on.

But when the Master takes His servants from earnestly working for Him on earth, it is not that they may self-indulgently while away their immortality as idlers in heaven. With hearts all pure, and powers all perfect, they rest not day nor night, in full activity doing His will amidst the revelations of His glory and the joy of His love, blessed severally and in fellowship together, world without end.

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## CHAPTER XXIII.

### HIS POSITION IN GENERAL ESTIMATION.

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THE announcement that James Digges La Touche was dead, surprised and stunned the community. Numbers had not heard of his illness, and the fear of danger had been entertained by few. The impression was like that produced by the occurrence of a great but unlooked-for public calamity.

The interment took place on the Saturday following. A long train of private carriages accompanied the remains from *Sans Souci* to the place of family sepulture—the Garden of the Capuchins—off Lower Kevin Street. A greater crowd of sincere mourners had seldom been together on such an occasion.

On the next day, Sunday, the 17th December, 1836, Booterstown Church, created chiefly through his activities and liberality, was a thronged “Bochim.” The late excellent Rev. A. Sillery, thus alluded to the event which had deprived the Parish of its founder.

“Oh! Death is the leveller of all distinctions! Does he spare any of the children of men—the sinner or the saint? Will he drop a pitying look upon talents, upon

genius, industry, learning—upon indefatigable zeal in the faithful discharge of duty, and in the generous spread of benevolent exertion? Will he spare the affectionate husband?—the tender father, faithfully rearing up his children in the fear of God—in the nurture and admonition of the Lord? Does he spare to the loving brethren, the tender, candid, and affectionate brother? Will he spare the cheerful, the kind, the hospitable, the unwearied friend—the rich man’s friend, the poor man’s friend, the generous, the candid, the disinterested friend? Will he spare the enlightened, the steady Christian—enlightened by the Word of God, and steady by the principles of the Gospel? Will he spare youth, the age of thirty-nine years—full of mental vigour and activity?—If so, then Death should have spared, a little longer, HIM whom he has just taken from us—the friend of the poor around us, the real, the Christian friend of many here, and of us among the number—the humble and enlightened servant of God, who is gone to the regions above—who has left many in tears—many to deplore his loss!

“We need not tell you of his public character. That is too well known; it needs not our description. His memory and his name will be engraven on the lasting monuments of Ireland’s Sunday School Education. It will remain enrolled in the annals of Ireland’s Christianity. This fair Church, recently, by the providence of God, risen up amongst you, with the Schoolhouse which adjoins it, will preserve a lasting memorial of his name, his zeal, his endeavours. Yes; the written records of your parish will keep enrolled for future generations the name of the departed, amongst the foremost, the most active, and unwearied in their origination and creation! His memory



will be engraven in the hearts, and consecrated in the gratitude of many—and we trust of many too who will meet in the world of spirits, the regions of bliss, and recognize him there as having been their spiritual friend on earth.

“We need not tell you of his private character and his social worth—these also were too well known? Ask the poor—ask the sick—inquire in the cabin—you will find his character written there. Ask the group of little ones, assembled in our school, the class he taught—ask the now scattered group who used, Sabbath after Sabbath, to assemble in his garden for instruction—his character is written there—written in the school—written in the garden. Ask his own servants, his own children, did he daily give them Scriptural instruction, Scriptural admonition and advice—his character is written there too! Oh! my dear brethren, let us all pray to Almighty God that his character may be written in the heart and developed in the life of each one of his children—the best, the noblest, the most precious legacy, which could be bestowed on his offspring! Oh! may the God of all goodness cause the bright mantle of his character to fall on each one of his children, as the mantle of the ascending prophet of old fell on the favoured Elisha, that they may be blessed with such spirit, such zeal, such industry, such benevolence, such Christian hope and Christian consolation, as blessed, adorned, and dignified the departed father!

“Do we praise him who is gone, as though he were all he has been by his own merit, his own strength, his own energy? We praise him not, we eulogise not him as the self-creator of his own character. The God of love and mercy has done that—Him we praise who placed the

Spirit in his heart—who touched that heart with the coal from the heavenly altar. We praise our God for His goodness—to Him is all the glory due, that His humble and faithful servant, departed now in peace, was early snatched from the follies of the world—was called by His grace and sanctified by His Spirit!

“Yes; by the grace of God he was a Christian, and there lay the cause of his real worth! Christianity in him was no meteor flash, blazing for a moment, then dying away—no enthusiastic burst, rising into rapture, and then sinking into apathy, carelessness, or coldness. No—it was a fixed, governing, influential principle; its development was steady, consistent, uniform, kind action! He lived the Christian’s life, he died the Christian’s death. It is our firm conviction that his soul is gone to bliss. His own words upon the bed of death were these—‘*My hope is sure and certain.*’ Yes; his hope was ‘sure and certain’—it was fixed upon the never-failing Rock; his hope was in his Saviour. Sensible of his corrupt nature—of his sinful heart—of his guilt—he renounced all confidence in himself—he trusted only on his Saviour. In that Saviour’s arms he has fallen asleep in peace.

“Shall we murmur and repine?—do we impugn the providence of God? We murmur not, we repine not, we impugn not the providence of God. In wisdom He has done it!—all His ways are wisdom—His judgments past finding out. In this mysterious manner of the Divine government, He baffles the skill of man—writes on their boasted philosophy and wisdom, ‘folly! folly!’—and calls on the sinner, with childlike simplicity to commit his ways to Him who sitteth on the circle of the heavens and rules the universe.

“No, we murmur not—for he is gone to glory, and the Lord can and will supply his place upon the earth. But we use the melancholy fact, the sudden call of death, as an argument with you, my dear brethren, that you would examine yourselves, that you would be wise in time—wise unto salvation. Who that is now here present can tell but the next Sunday may see him in the grave! I may be there; and you all may be in the dust of the tomb. If the departed spirit should now appear and address us, (and well, when on earth, was he able to address us!) what would he say? He would urge you to think of eternity—not to place your affections on earth—not to postpone the concerns of the soul to the delirious moments of a sick bed. He would say—what he said in his last address in the Rotunda—‘*One thing is needful*, for the little and the great, for the rich and for the poor, for all—*one thing is needful—to trust to Christ the Saviour, and to live to His glory.*’

“We now re-echo that address—‘*One thing is needful!*’ Oh! then turn all to God; lay hold on the hope in Christ. Be ready. Have your loins girt, and your lamps trimmed, and your lights burning. You know not the moment you shall be called!”

Uttered as the foregoing sentiments would be by Mr. Sillery, with deep-felt Christian emotion, their effect upon the audience under the circumstances, must have been very powerful; and surely we may hope that in cases not a few God’s truth so delivered was received with the obedience of faith.

A meeting of the Committee of the Sunday School

Society was held on the next day but one, Friday,\* after the decease. At this a series of Resolutions were passed, suggested by the event. Among them was one expressing devout and solemn grief at the sudden removal of a fellow-worker so highly esteemed among the members, and who had proved himself through so many years an invaluable helper to the cause of Sunday Schools in Ireland. Another directed the sub-committee of publication to prepare a circular for Ireland and Great Britain, informing the Society's correspondents and auxiliaries of the melancholy bereavement with which they had been visited. A deputation was also appointed to request permission for the Committee to attend the funeral.

The following is the circular issued by the Committee of the Society to their correspondents, informing them of the death of Mr. La Touche.

"The Committee of the Sunday School Society for Ireland have the painful duty imposed on them of communicating to you the distressing intelligence that it has

\* Members of Committee present at a special meeting held on the 15th December, 1826, in consequence of the death of Mr. James Digges La Touche.

**MR. MATTHEW POLLOCK in the Chair.**

SIR JOHN KINGSTON JAMES, Bt.  
REV. THOMAS KINGSTON.  
MR. JOHN CURRY.  
REV. GEORGE BROWNE.  
MR. JOHN BRENNAN.

MR. ANDREW POLLOCK.  
MR. VICARS BOYLE.  
REV. ROBERT STAVELEY.  
MR. JAMES FERRIER.  
REV. C. C. BROUGH.

**MR. FREDERICK SHAW.**

pleased the Almighty Disposer of all events to remove by death our invaluable Secretary—James Digges La Touche, Esq.

“He assisted at the formation of the Society, and became its Secretary in the year 1809, and during the seventeen years which have since elapsed he watched over its concerns with anxious solicitude, and laboured with unabated zeal and unwearied exertion to promote its all-important objects. The Committee most deeply feel the bereavement which not only the Society but the Christian community at large has suffered by his removal; and in sympathizing with you in the afflictive stroke of Divine Providence that has deprived the Society of his services, the Committee are consoled by the recollection that *their* loss is *his* eternal gain.

“The sudden and unexpected circumstance of his decease may tend to recall to the remembrance of the conductors of Sunday Schools, the endearments of many years’ intercourse—the mild and Christian spirit of his valuable correspondence—the information it supplied—the useful hints it suggested—the kind admonitions it conveyed, and the encouragements it afforded, accompanied as they were with expressions of such affectionate interest as rendered his communications peculiarly grateful. The anxiety of our late Secretary for the welfare of the Schools was truly parental.

“But though the Committee together with you are now deprived of his care, encouragement and advice, still neither you nor they should yield to despondency; but in proportion as his loss is deplored, so should an increased exertion be made for the extension of a system which, under the Divine Blessing, has already proved so power-

ful an auxiliary to the cause of true religion, and which the Committee feel confident will be one of the means of working out the moral and religious regeneration of Ireland.

“When the Committee, with a view to the extensive and most weighty business of the Institution, regard the office once filled by the superior talents, judgment and affection of our late Secretary, their hearts would fail them did they not trust that the Lord, who has raised this Society from very small beginnings to a state of high effect and influence, will continue to it that blessing which He has already so largely bestowed.

“The Committee only perform their duty in earnestly calling upon you who value the vast blessings of Sunday School instruction, to join with them in an united prayer that the Lord will in this emergency prove their Shield, their Guide, and their Rock.

“Signed on behalf of the Committee,

“RODEN,”

“President of the Sunday School Society for Ireland.”

The above was transmitted to the co-workers of the Society in Ireland. Other communications were made to its friends elsewhere. Forthwith began to stream in, post after post, resolutions of Committees, and letters from Secretaries and Conductors of Sunday Schools in all parts of Ireland, all bearing upon the loss which had been sustained, expressing the highest regard for the deceased, and tending condolence and assurance of continued support to the

managers in Dublin. These responses showed how deeply the religious heart of Ireland was moved by the sad event, and to what an extent its sympathies had been wakened up and engaged in the good work through the untiring activities of the late Secretary. Ministers and laymen of all Protestant denominations were at one upon the subject through the four Provinces, in the great centres of population such as Belfast, Cork, &c., and in the rural districts.

It was, however, at the Annual Meeting of the Society in April, 1827, that the most powerful public testimony was borne to the worth of its departed Secretary. Pages might be filled with extracts from the Report presented by the Committee, and from the addresses delivered on the occasion, every speaker making more or less detailed reference to the event. During the forty years which have passed since then, it is believed that all who took public part in the proceedings of that day, with only three exceptions, have been called to a better world. The exceptions include the Right Rev. the Lord Bishop of Cashel, and the Right Hon. Frederick Shaw, now the Recorder of Dublin. The last named, Mr. Shaw, was chosen to succeed Mr. Digges La Touche as Secretary to the Society.

But public expressions of the worth of the deceased Secretary were not confined to his native land. They were found in the resolutions and addresses at Meet-

ings of the Society's Auxiliaries in Birmingham, and other places in England. The Annual Report of the British and Foreign Bible Society for that year, also referred to him.

The witnessings in private communications to his bereaved family were almost countless. The Discourse by Mr. Sillery in Booterstown was not the only Funeral Sermon preached on the occasion in the neighbourhood of Dublin, while his death and character were the subject of pulpit addresses both in the city and in far distant localities, among which may be mentioned one at Tullylish, near Banbridge, by the late Rev. John Johnston.

In the pages of the *Christian Examiner* for January, 1827, appeared the following "Obituary" notice :—

"It is with sincere regret that we have to announce the Death of James Digges La Touche.

"This melancholy event has deprived the poor of a steady friend, the Church of Christ of a true member, and society at large of one of its brightest ornaments. Instead of any empty panegyric of ours, we offer our readers a sketch presented to us by an intimate friend of the deceased.

"The melancholy task devolves on me to give expression to the heart-felt, deep-toned regrets of a large circle of private friends, and the wide circumference of a mourning country, at the loss of a much-loved and honoured fellow-citizen, J. D. La Touche.

"His indeed was a character to benefit, to adorn, to



edify his country. In him were united the virtues of a contemplative piety with the energetic fulfilment of every duty of private and public life. Piety to God was the spring of his usefulness to man, and therefore he never pursued the one so as to impair the other.

“Though new powers of intellect seemed daily to develop themselves, even to the surprise of his friends, and new strength and dignity of character to be unfolded, yet never could he be moved from that wise moderation which forbade him to aspire to a situation that might exceed or cause any undue efforts of his powers. He never multiplied his avocations or enlarged his sphere, so as to disturb the serenity of his mind, or entrench upon the sacred hours of prayer and religious study; nor suffered any cares of earth to dim the brightness of heavenly truth.

“Yet who amongst our countrymen ever effected more? For his was the ‘spirit of love, and of power, and of a sound mind.’ By keeping within his powers of mind, body, and estate, his life rolled off, like the well-coiled rope, free, orderly and useful; while too often a contrary course impedes the usefulness, and makes life like a tangled skein, full of delays and breakages.

“The friend who writes this has often had recourse to him in seasons of adversity and depression of mind, and never did he leave him without being cheered by the influence of his affectionate heart—elevated and edified by his spiritual wisdom.

“The death of such a man—but he could not die; he lives, and will live in the hearts of his friends, in the grateful memory of his country; he lives for ever in the bosom of his God and Saviour—yet the first intelligence of his loss caused a wide-spread consternation, as we

pictured to ourselves his desolated family, his sorrowing friends, and imagined it was an omen of evil to the mourning land.

“But such chastisements recall to the mind in new brightness and energy those truths which minister true comfort and bring health and salvation. As we kiss the rod in the hand of the Heavenly Father, one glance of the Almighty and Merciful God silences every murmur, and forbids us to sorrow as those without hope. He who removes the parent will take his place to his children. He will imprint upon their minds such a sacred recollection of their much-loved and venerated father, now consecrated as it were by death, as shall accompany them into life, and endear to them every truth he loved, and repeat daily, as if he were present, the counsels he delighted to give; so that were they ever tempted to join in the feasts of the revellers of this world, or to profane holy things, the sayings of this wise and good man would rise to recollection, like the handwriting on the wall, to disturb and affright them in the midst of unworthy pleasures or pursuits; or rather his words of wisdom and love thus burned into the heart in the furnace of affliction and by the secret fire of God’s Holy Spirit, shall not be effaced by the lesser fires of earthly joys.

“He has left to his friends the rare example of strict adherence to duty without austerity, of attention to minute detail blended with enlargement of views. To him Ireland is indebted for the first, or at least the largest, step she has taken towards her civilization and religious improvement by the establishment of Sunday Schools. His correspondence on this subject was amazing, and

wherever the least germ of improvement showed itself, his friendly advice and aid were present to cherish and mature it. His influence was like that of a ministering spirit to many a neglected district, to infuse strength and zeal into every good work. No agent was too obscure to be overlooked if only he manifested a sincere desire to do good. And he often called forth and gave useful directions to many admirable men, who have since done good service in the vineyard of the Lord, while, with incomparable sweetness, he largely replied to many a prolix and weak-minded, but well-intentioned correspondent. And by these his labours, this noble institution, the Society for Sunday Schools, has grown from the little fountain which sprung up in the desert, whence a scanty rill first refreshed and fertilized a narrow district, to flow, as it does now, in a wide and majestic stream, conveying improvement to the remotest corner of the land.

“In society he manfully declared against the vain assemblies of worldly men, while none enjoyed with a keener relish the charms of true sociability with Christian and virtuous friends. May those who claimed this privilege and now mourn its loss, learn to cling closer to those everlasting truths which formed the constant theme of his converse, and which can give consistency to conduct and new grace to prosperity, and cause light to spring up to the righteous even in adversity—which endears and confirms every earthly affection, while it forms immortal ties, and encircling in the golden chain of heavenly love, shall yet form one family in heaven, over which Jesus Christ is Head, with the company of angels and spirits of just men made perfect.

“In public life his example was worthy of all observation. Though constantly resident in a disturbed and agitated country, yet how truly conciliating was the whole of his conduct. Never did one offensive word or irritating act escape from him which could wound the feelings or the prejudices of his poorest neighbour. His mission upon earth seemed to be to diffuse peace and love among men—to carry knowledge, virtue, and religion among the lowest and most ignorant and long-neglected and despised classes of his countrymen. Men who have not done a hundredth part of the good which, under the blessing of God, was the fruit of his labours, nor in whom the Christian graces have ever shone with so useful and so bright a light, have had statues erected to their honour. But his praises will be perpetuated in the improvement of the rising generation, who, we may hope, will transmit increased knowledge, industry, virtue, and piety to their descendants. And when this earth shall be burnt up, and there shall be a new heaven and a new earth wherein dwelleth righteousness, his praise in the glorious assembly shall be that he was the humble, faithful, devoted follower of the Lamb of God.”

“J. D.”

Selecting from a multitude of testimonies besides, I introduce the following verses by William M'Comb, Esq., of Belfast, the father of Sunday School work there, and than whom no one of the Society's correspondents was better able to speak of Mr. Digges La Touche from long and free intercourse with him in connection with it.

"Sculptors may carve the sword and plume  
Upon the warrior's lofty tomb,  
And raise a monumental bust  
Upon the laurell'd hero's dust.

"Painters may bid the canvas speak  
With lines of light from beauty's cheek,  
And give us, though the spirit's fled,  
An imaged memory of the dead.

"Poets may snatch the trembling lyre,  
Bid sorrow flow from every wire,  
When Genius wings on high her flight  
To realms of everlasting light.

"Music may fall upon the ear  
Like breathings of a higher sphere,  
And memory from the grave may bring  
The voice and song—the hand and string.

"In vain the chisel leaves behind  
An emblem of the human mind;  
In vain the pencil's power to trace  
The hidden lines of heavenly grace.

"The lyre is mute—the music still—  
Oh ! for a song of Zion hill,  
A loud lament so sadly wild  
As when the Psalmist wailed his child.

"Exalted spirit of the dead,  
For thee a nation's tears are shed;  
For thee age, youth, and childhood mourn,  
And tears bedew the patriot's urn.

"Gifted with strong and liberal mind,  
With talents high and taste refined,  
With bounteous hand as ever shed  
The oil and wine on sorrow's head.

"Thy heart—oh! 'twas a fount of love,  
Filled with the dews from heaven above;  
Thy tears—yes I have seen them flow,  
As pity told the tale of woe.

"Friend of my country, thou art gone  
To meet, around the eternal throne,  
A cherub throng who by thy care  
On earth, Jehovah's blessing share.

"When profanation roamed unchained,  
Thou mourned'st to see God's Day profaned,  
A generous few with thee arose  
To pour a balm on Erin's woes.

"The chain that fettered Erin's land  
Was broken by thy venturous hand;  
The cloud which long obscured our shore  
Was first dispelled by Sabbath lore.

"Whilst Superstition and her train  
Are tottering in their dark domain,  
Spirit of light, thy mantle spread  
On every faithful teacher's head.

"Oh may their minds with knowledge fraught  
Uprear the tender seeds of thought,  
And Genius which, with liberal hand,  
Nature hath scattered through the land.

"Thou art not dead, thou could'st not die—  
The orphan's tears, the widow's sigh,  
Thousands of lisping voices prove  
The record of undying love.

"I dare not weep, I dare not mourn,  
O'er the cold ashes of the urn;  
The life that's hid in Christ must rise  
To claim its birthplace in the skies."

## CHAPTER XXIV.

### HIS BEREAVED FAMILY.

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LET us return once more to *Sans Souci*, and visit the fatherless and the widow there in their affliction. Though the "Father of the Parish" was not in his pew on the Sunday when its minister delivered the solemn and faithful addresses quoted in the last chapter, it is probable some of the family were present and heard them. But, oh! how changed—how desolate and dark must the once bright and happy "Home" have been on that day.

We must not, if we could, write in detail the domestic history from that day forward. The Great God, in whom the husband and father trusted, proved Himself a "Refuge and Strength, a very present help in trouble" to the dear ones bereaved.

Although, however, death was not then permitted to make a second inroad on the family at *Sans Souci*, six months had scarcely passed ere he again appeared, and bore away from the mother's loving care a daughter whom the father had felt towards as one of

the fairest and most promising plants in his garden. Grace, the third child and second daughter, not more than fourteen years of age, had given evidence of decided heartfelt piety in very early life, besides discovering mental qualities of no common order. Her father took great pleasure in conversing with her, her opening views and feelings being so fully in harmony with his own.

This dear girl died on the 2nd of July, 1827. Humanly speaking, how brightly she would have shone in the family, the church, and the world, had she been spared to mature womanhood. But death did not extinguish the light; it only removed her to a more congenial sphere, where they that be wise shall shine as the firmament for ever.

Mrs. Digges La Touche was wonderfully sustained under her heavy and unlooked-for trials. He on whom she, in fellowship with her beloved husband, had long learned to place her hope, now made His strength perfect in her weakness. Her experience then was the earnest or first-fruits of God's gracious dealings to her through many succeeding years, during which she was privileged to see her children rising up to call her blessed, and herself favoured to carry on works of Christian benevolence, particularly the Magdalen Asylum in Leeson Street, until February, 1856, when God took her to rejoin her beloved husband in glory. Of the Asylum she was a Governess



for fifteen years, and was then elected its Vice-Patron, in the room of Lady A. Denny, in which office she continued till her death—thirty-five years later—making altogether *fifty years'* connexion with the Institution.

I cannot supply a better summary record of her than is supplied in the following portions of the “Address” delivered at her Funeral by the late Rev. A. M. Pollock, A.M., then Chaplain of the Asylum, and her pastor.

— “We have gathered together to assist at the interment of no common individual. We are here to commit to its final resting-place the earthly tenement of one long held in honour and esteem by the churches of Christ’s people—to bury *all that can be buried* of a believer who, for more than half a century, has shown herself (what the disciples of a self-devoted, patient Saviour always ought to be) ‘diligent in business, fervent in spirit;’ and in both departments alike ‘serving the Lord.’ We pray not for her soul. We feel that even were prayer in such a case available, the spirit which has left that poor body needs now no prayers from you or from me. She ‘rests from her labours;’ she already sees her Saviour and her Lord. Oh! blessed, holy rest—rest long desired and long prepared for; she has entered into it—all, all now is peace.

“Of the whole tenour of the life of her who has been called from among us, none who are here assembled need be informed. The wife, for many years, of a man who was conspicuous among the servants of God, she pursued,

after his removal, the same course of solid, unostentatious, diligent, and persevering Christianity, which has secured for his name a remembrance so vivid and so grateful, that he lives among us all, even to the present day.

“Devoting herself with all earnestness to the furtherance of that deeply interesting, though most difficult, institution of which she was the head, she never ceased her anxieties on its behalf. Years of suffering and of pain—of such suffering and of such pain as, in many a case, would have afforded more than sufficient pretext for resigning completely all active occupation—were appointed to try in her the power of faith and of resolution. Still, during these, down even to the very last, there was no relaxation asked for, no decay of interest shown, no wish exhibited to consult a selfish love of ease, no desire to seek what might be pleasing to herself, at the expense of what made for her Master’s glory!

“In three points we especially propose the example of our departed friend as a model for Christian imitation; of which the first would be—

“Her uncomplaining submissiveness under suffering. Very hard is it, friends, to bear suffering, continued suffering, without indulging in repining words: nature has been *quelled* when this is the case. As regards, therefore, our venerable sister, I can only testify that during the years in which I knew her (and others who knew her greatly longer can affirm the same) I never heard those lips, now silent, utter one syllable, one expression, which savoured, even remotely, of the spirit of complaint. Oh! I have seen her under pain manifestly so intense as to make flesh and blood cringe from its bitter touch; still there was no petulance—no questioning of the Almighty’s

wisdom or kindness; no not so much as a craving for the expressed sympathy of those around. She was still; she knew that it was God!

“Again, her calm and unpretending reliance on the Lord Jesus Christ for salvation, was quite as conspicuous as her resignation to Providence. It is not always the piety which speaks most fluently, that is most to be trusted; it is rather that which, whether its voice be heard or not, holds fast and firm by the Lord its righteousness. And this steadfast adherence to the great ground of every sinner’s hope, was apparent in all the intercourse I ever had with our friend who has been take away. True, she had worked hard in her day; nay, she had continued to work on even after, as some might think, her day of activity had quite closed in. She had done great good; she had led the way in movements whereby lasting and extensive benefits had been effected; but in all my intercourse with her—and sometimes it was of a very near and personal kind—never was there the faintest allusion made to her own doings or her own deservings. She rested in Christ alone.

“One feature more in her character deserves our notice, namely, her concentration of purpose. Many earnest Christians render their efforts ineffectual by attempting too many things; they distribute the power at their command over so wide a surface, that what might be powerful, if brought to bear on a single object, ends in nothing but weakness when thus dissipated and dispersed. Our departed friend erred not in this respect. She attempted just one thing, giving herself to that, and working at it to the utmost of her ability. Her rule was that of St. Paul, ‘*This one thing* I do.’ She loved her Old Asy-

lum ; she felt it as a trust committed sacredly to her by the hands of her own mother. Over this she watched, and for it she laboured ; and very touching was it to notice how her singleness of purpose regarding it was manifested even at the very close of life ; the last intelligible words which I heard her utter (spoken at a time when disease had almost dethroned the power of consciousness or of self-control, and when the spirit had but three hours more to endure the confinement of the poor body) being to the effect, that directions should be sent to the Matron of the Institution to have everything necessary provided for the week. It was 'the ruling passion strong in death.'

"Brethren, Holy Scripture tells us that 'Precious in the sight of the Lord is the death of His saints.' And this is realized and verified in many ways, but in none more than in the honour He has conferred upon them of being useful even after they are gone. Being dead they speak ; out of their graves they speak. May the life of our dear friend now taken to her rest, thus long remain in our remembrance—a light shining in a dark place."

On the day after the Address from which these extracts are taken, namely, on Sunday, February 24th, 1856, Mr. Pollock preached a Funeral Sermon from Genesis xlv. 13, in the Asylum Chapel. It was afterwards published under the title of "A Message from a Soul in Glory to Friends in Suffering." To it the Address at the Grave is appended.

Only one more death has yet to be recorded. Mr. La Touche's third son, the Rev. John George D. La Touche, was for seven years curate of Rath-

farnham, and then became Vicar of Duleek in the county of Meath. His death was very sudden, but not unprepared for. He went to the county of Waterford on a Monday in July, 1862, to see a sick friend. He sat up with him and exerted himself very much, and left his friend better. On Thursday he returned home in health and spirits, played with his children and conversed with his wife, and then said he would go to his study to look after his sermon for the next Sunday. His wife knocked at the door when going to bed, as she was not very well. Though he did not answer she was not alarmed. But finding he did not come to bed she went to call him. She received no answer. He was found quite *lifeless, on his knees*. He had written some of the sermon, and had then gone to pour out his heart to the Lord. The cause of his death was apoplexy.

He was deeply regretted in his parish, and a very kind address was presented by the parishioners to his sorrowing widow, expressing their respect and value for him and his ministry, and their sincere condolence in her grief. He left his widow in charge of seven children.

## CONCLUSION.

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**W**ALTER SCOTT is reported to have said that he often obtained a more correct idea of a person from a few off-hand strokes of a pen, than from an elaborately finished portrait. Nor was he singular herein. Others have received a better impression of public men from etchings in our wide-circulating "Punch," than from paintings of them in our Royal Academy Exhibitions or elsewhere.

Assuming that the few "strokes" are truthful and suggestive, their more telling effect is readily explained. Scant as they are, they supply to the observer all that he wants for his purpose; his conceptive faculty, stimulated by the sight of them, at once places the image vividly before him; whereas the portrait gives him much that is irrelevant, from which he has carefully to mark and separate, and then re-combine, the elements that make up the reality he is in quest of. As a picture, the portrait may be the more excellent of the two; it may be a more fascinating specimen of artistic skill, and fur-

nish a wider range for taste to exercise itself upon. But the "strokes" are better for centralizing and quickening thought to apprehend the personality designed; they convey at a glance, almost by intuition, what in the other way would be reached only by analysis and an effort of logical power. Further, and after all, a portrait commonly presents the person, not as he naturally is, at home, in ease or in action, but more or less mystified, set and formal, that he might be seen to the best advantage. The "strokes" are preferable, as showing the man himself with interesting point and freshness.

The "Notices" of Mr. James Digges La Touche given on the foregoing pages, were prepared that the reader might be able to judge therefrom what manner of man he was in habits and development of character, rather than in the form of his countenance. I regret that, in the ordinary and lower sense of the word "likeness," none has been preserved, or a copy should have been prefixed to my volume. But the *morale* of a man is of much more importance than his *physique*, and, as a study for others' learning, is much more useful. The "Notices" I offer are of the inward man. They are only fragmentary; they make no pretence for acceptance as a complete, well-executed portrait; they claim to be nothing more than "a few off-hand strokes of a pen." I hope, however, that they will suggest to reflective minds a

somewhat just and fair conception of the person I wished to describe.

James Digges La Touche did not stand out to general view as in any respect what would be called a very extraordinary man. He was not considered head and shoulders taller than the tallest around in intellectual stature. He was not a genius, who, by self-contained energy, sprung from obscurity and filled both hemispheres with the brightness of his glory. He was not an example of plodding industry or daring speculation, multiplying gains till he sat as chief among the millionaires. I have not spoken of him as the most "eloquent orator," the profoundest philosopher, or the ablest statesman of his day. Nor have I said he was a person on whom all eyes in the locality rested as its trust, its oracle, its pride.

Neither prominent place nor gorgeous prestige are essential to real excellence or to the exercise of useful power. Witness gems and the precious metals, the seed-corn in the earth, the leaven in the meal, the roots of the vine and the cedar, John writing the Apocalypse in Patmos, and Bunyan his Pilgrim in Bedford gaol. Vitality itself is invisible. So is the Deity. "The kingdom of God cometh not with observation."

James Digges La Touche sought not publicity that he might display himself and win the praise of men. He studied rather to *be good* than to *seem great*.



Indeed, we should say that he *was* rather “a good man” than “a great man.” But let no one thence infer that he was only a well-meaning second-rate person. He possessed a rare aggregate of desirable abilities and qualities in healthful development, each in its place and degree, and all so well balanced, compacted, and harmoniously exercised, as made up a whole of sterling excellence; while from him went forth continuous influences that fed and multiplied the right and the useful throughout his personal sphere and far beyond it. He was great in goodness. With sound scholarship, refined taste, reasoning sense, urbanity, and strength of will for uprightness according to his knowledge, he united great fear of God, great faith in the Divine testimony, great devotedness to Christ, great benevolence to men, and other forms of practical godliness. And whoever would attain to real and abiding greatness must excel in these.

An esteemed clergyman, yet living, relates that he and Mr. La Touche were walking together, only a few weeks before his death, when a friend met them, and gave an account of a death-bed scene, speaking of it as “a beautiful death.” Mr. La Touche then turned to the clergyman and said—“There is a more beautiful thing than that—a *beautiful life*.”

I do not know that I could in the same compass

of words better describe Mr. La Touche's own course than by the phrase he used—"a Beautiful Life."

I could not undertake to conduct the reader step by step through it from its commencement to its close. I have but called the reader to a succession of stand-points, whence he could for himself observe the stream as it flowed on, in different aspects, conditions, directions, amidst varieties of objects and scenery upon its banks. Wherever seen it was pleasant for the eye to rest on. Clear, placid, bright, it adorned as well as blessed the region as it moved along.

The power for grand and close thinking may have an eye for loveliness. To say nothing of Milton and others of his class, the school of evangelical theologians affords examples of it, such as John Howe and Jonathan Edwards. James Digges La Touche showed an instinctive appreciation of beauty in connexion with deep religious earnestness and vigorous self-rule. With what gratified devoutness did his spirit dwell upon the charms of nature in its countless forms, tints, combinations, in the earth, the sea, the sky, Spring, Summer, Autumn, and even Winter too; while his inward sight, through all and above all, recognised the Essential Infinite Beauty, with Whom all originated, and of whose excellence and glory it was a witness and faint reflection. And when, as he expressed it, his "mind received an

inclination for heavenly things," his forwardness to appreciate the beautiful would prepare him for being more quick in apprehending and being captivated with the excellent glory of those heavenly things themselves, as they were unveiled before him in the Gospel. In addition to its adaptedness to his case as a sinner, "Grace reigning through righteousness unto eternal life, by Jesus Christ our Lord," was to his view a scheme transcendentally admirable in itself, one in the contemplation of which his spirit rested with complacency and delight as the home of his purest and fullest faith and joy.

We have, further, had occasion to notice how impressed Mr. Digges La Touche was throughout with the value of Christ's salvation in its bearing upon character as well as upon state, restoring men to the Divine image, as well as establishing them in the Divine favour. To him the grace which brings salvation was admirable as renewing man to all moral goodness, not less as rendering him secure from wrath. Holiness was to him beautiful, emphatically *the* beauty of intelligent natures. Love was to him the summit and the crown of loveliness. Thus his taste gave him special readiness and will for understanding and practising the lesson—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are

of good report, if there be any virtue and if there be any praise, think on these things." He *did* "think on" them. He made them his study day by day, not because they were enjoined on him by law, but because his heart was in them. He practised them because they were his pleasure.

It would have been strange—a perfect paradox—if such a man's life had not been in the best sense "beautiful."

I do not say that he attained to "the perfection of beauty." He himself felt the reverse. Intimate observers might be able to name respects in which he might have been, as they would judge, better than he was. He "hungered and thirsted after righteousness;" but his being "filled" with it was to him a futurity. "As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every one that hath this hope in him purifieth himself even as he is pure." He was not perfect; but he was on the stretch pressing for it as the prize of his high calling.

I do not say that his course was merely self-pleasing, or one in which he was cheered on by observers around. We have read enough from his own pen to show how sore were the conflicts between good

and evil—the spirit and the flesh—in himself, and had he not recognised a Greater than himself engaged for him, he must have quailed and sunk vanquished in the strife. And in his day more than at present, “the saint” was a sneer with many bystanders. But these things were only according to the law of the Life-giver, who was also the Life-exemplar—“If any man will come after me, let him deny himself, take up his cross daily, and follow me.” For in speaking of Mr. La Touche’s course of life, I do not refer to the peculiarities of his secular position and occupation, any more than to the peculiarities of his bodily shape and routine—but to the outworking of that element of faith, and hope, and love, which his spirit derived from Christ by regeneration, and which, continuously sustained by the Divine Spirit, will have its full consummation with Christ hereafter.

And my object in placing these “Notices” of him on record, has been to commend *that life* to the attention of my readers, that they may covet it, and acquire it, and live it for themselves.

Others lived it as well as he, during his course on earth, as multitudes had lived it, age after age, before him. Many in Ireland and elsewhere, are living it now. The old, the young, in different classes and conditions, and in numbers countless, have heard the voice of the Son of God, and hearing it have begun

to live the self-same heavenly life he led—walking with God, leaning upon Christ, adorning the doctrine of the Gospel, and endeavouring to diffuse it, through the inbreathing of the Divine Spirit in their souls.

Reader ! live thou this beautiful life—this life that will never die. And thy praise shall be to the Grace which saves, while others shall bless God for thee, as honoured to help in bringing them to salvation too.

And then, neither shall I have written nor wilt thou have read these “Notices” of JAMES DIGGES LA TOUCHE in vain.

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## APPENDIX.

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THE COMMENCEMENT AND PROGRESS OF SUNDAY SCHOOLS IN IRELAND, AND  
OF THE SUNDAY SCHOOL SOCIETY.

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THE earliest instance I have been able to trace of a Sunday School in Ireland, is as follows :—

About the year 1770, the Rev. Dr. Kennedy, Curate of Bright Parish, in the County of Down, was painfully struck with the total disregard of the Lord's Day among the young people and children in some villages through which he had to pass in going to and from his duty at the Church. His congregation was very small. A gentleman of the name of Henry, with his family, joined it, and with him Dr. Kennedy consulted by what means it might be improved.

Having engaged a well-conducted and competent man in the capacity of parish-clerk, they got boys and girls together on Sundays to practise psalmody. This made a little stir. In 1774, to singing was added exercise in reading the psalms and lessons for the day, which, being rumoured abroad, excited further attention. Ere two years more had elapsed, the number had considerably increased. Those who came were desired to bring what Bibles and Testaments they could, in order to their being better instructed and examined in what they read. Then



the children of other denominations were invited to share the advantages of the meeting. And thus, by the year 1778, the gathering which had begun as a singing class a few years previously, had matured into a "school" held regularly every "Sunday" for an hour and a half before the morning service.

The good work went on and prospered until the latter part of the year 1785, when Dr. Kennedy heard of the proceedings in England for the establishment of Sunday Schools. His own was, in reality, a Sunday School already. But he and the gentleman he advised with agreed that its plan should be made more comprehensive and systematic, according to the English method. During the winter they spread information on the general subject, and obtained funds among persons interested in the project. The necessary preliminaries being arranged, the Bright Sunday School was opened on the first Sunday in May, 1786, with Robert Henry, Esq., as its superintendent; members of his family, and other respectable individuals, as teachers; and honest Thomas Turr, the parish clerk, ready to help in it as he might be able or occasion require.

This account was supplied by a man named Thomas Chambers. He entered as a scholar on the first Sunday in June, 1786, just a month from its commencement. He was then a boy of fifteen. Being able to read well, he was placed in the head class. He represented that, though there was a good deal of opposition, the number of scholars in August afterwards amounted to 343, including Episcopalians, Presbyterians, Methodists, and Roman Catholics, collected from within a district nine miles in length, and differing in ages from four years to upwards

of twenty. The senior classes, besides learning the Scriptures, committed to memory portions of Watts's Hymns. A pair of shoe-buckles for boys, and pieces of ribbon for girls, were rewards for diligence. The most deserving were favoured with a tract, and had their names inscribed on a roll and posted in the church: the first thus honoured was a Roman Catholic girl. Several years ago, our worthy informant sent up to the Sunday School Society's committee in Dublin a pocket Bible, which Dr. Kennedy gave him within twelve months from the opening of the school, for having sometimes acted usefully as a teacher. Not unnaturally, Chambers counted the book very precious, and the more so as he considered it to be, which probably it was, the first Bible ever given in an Irish Sunday School. As a book, neither its paper, print, nor binding will compare with those of Bibles easily procured now; but then it would cost what to the poor was a serious sum. The hold which that copy of the Scriptures had on the good man's affections may be known by what he wrote on the paper in which he wrapped it for transmission, "God speed thy journey, my dear Bible! Farewell.—T. C."

Chambers died a few months ago, a patriarch of more than four-score-and-ten, in the possession of his faculties to the last, and trusting in the one Saviour. Though a plain man in humble life, his letters contain touches of the graphic and even of the poetic. Dr. Kennedy's removal to another diocese, in 1791, interfered with the working of the school. Through his absence, and consequent changes in the management of parish affairs, it lingered dwindling for some time, and became almost extinct. However, it afterwards revived. The

present minister of the parish writes to me : " You will, I think, be glad to hear that what he (Chambers) called the 'Bright Light' is still burning, and I hope will continue to do so till eclipsed by a brighter day."

The Penny Cyclopædia, under the Article "Schools," mentions cases of Sunday Schools in England before the movement in which Mr. Raikes, of Gloucester, took the lead. The stir caused by the movement there, and the formation of a Society in London, about the year, 1785, to forward the good work, woke up attention to the subject in Dublin. I have had before me, through the kindness of Samuel Bewley, Esq., the Minute-Book of the first Sunday School in our city. From that Record I transcribe some particulars of its origin and early history. It opens thus :—

"ST. CATHERINE'S VESTRY-ROOM, 11th Jan., 1786.

"PRESENT—The Rev. Richard Powell, Rev. Richard Stubbs, Arthur Guinness, Esq.

"RESOLVED—That we think it will be highly beneficial to the poor of this extensive Parish, to establish one or more Sunday Schools to which they may send their children for proper instruction.

"RESOLVED—That for the present the Parish School Room be made use of by way of trial, or until the number of children increase so as to render it too small, and that George Macquay, Esq., Treasurer of the same, be applied to for that purpose.

"APPLICATION being made to George Macquay, Esq., he readily consented to give the use of the Parish School Room on Sundays for this Institution.

"RESOLVED—therefore, in order to carry the same into effect, that the following Notice be given out at Divine Service on Sunday next, and pasted up on the Church Doors, viz :—

"You are requested to take Notice, that a Sunday School

will be opened in the School Room of this Parish for the reception of children of every denomination, where they will be taught Reading, Writing, and instructed in the Principles of the Christian Religion, Gratis.

“**RESOLVED**, that as Mr. Sparrow voluntarily offered his superintendence to this Institution, that it be accepted, and master or masters, properly qualified, be appointed to act under his inspection.”

Then follow “Rules and Orders to be printed and distributed to the Parents or Guardians of such children as attend this School.” The School was to be held both in the morning and in the afternoon of each Sunday. The children belonging to the Established Church were to be taken to Divine Service, and the Roman Catholic children, in charge of a discreet person, to their place of worship. The masters were to be paid two shillings and sixpence each per Sunday, and the mistresses two shillings each. Arthur Guinness, Esq. was appointed Treasurer. Among the early contributors appears the name of John La Touche, Esq., for the sum of Three Guineas annually, and two years afterwards occur the names of William Digges La Touche, Esq. and Peter Digges La Touche, Esq., in the list of subscribers. One item in the receipts for 1787, is—“From ———, Esq., a fine for playing cards on the Sabbath Day—£2 5s. 6d. A Charity Sermon on March, 25th, 1787, obtained a collection of £171 5s. 2½d. and the total income for the first two years was £376 17s. 2½d.

The Rev. Richard Powell, whose name stands first of the three gentlemen present at the establishment of this School, was one of the Curates of St. Catherine's Parish, and also Rector of Dundrum. He subsequently earnestly

devoted himself to forward the interests of this School. The Rev. Samuel Stubbs was probably the second Curate, but his name does not appear in connection with after proceedings in this good work. "Arthur Guinness, Esq.," was, I presume, the same eminent and honoured citizen whose name for high character and public and private benevolence became for half a century a household word, respected and held dear throughout our local population and elsewhere—the father of Sir Benjamin Lee Guinness, Bart., M.P., for the City of Dublin, and the restorer of St. Patrick's Cathedral. Those who knew his handwriting would at once recognise it in the "Arth. Guinness, Treasurer," subscribed at the foot of the recorded proceedings of each meeting of the managers of the School.

The Vicar of St. Catherine's Parish at this time was the Rev. James Whitelaw, well known as the senior and principal author of "Whitelaw and Walsh's History of the City of Dublin." His Life, prefixed to that History, shows him to have been a man of great parochial activity for benevolent purposes in securing the charitable property of the parish, in promoting education, and in providing for the wants of the poor generally. Nor did he confine his attention to the district which was his official charge, but sought to engage his brother clergymen of the city in like interest for their parishioners. He died of fever, caught in visiting the sick. It looks like an omission that his name is not mentioned as concerned in founding the Sunday School of which I write, either in the record which I have quoted, or in the account of the School given in the History, the latter ascribing it to Mr. Powell, one of his Curates. The probability is that he gave the charge of it to Mr. Powell as a branch of *his*

duty, his own hands and time being already sufficiently occupied with other matters. It is known, however, that he took great interest in the undertaking, and was present at the opening. He is remembered to have spoken much of it, and to have expressed himself warmly as to the valuable co-operation he afterwards found from Mr. James Digges La Touche.

The School was opened on Sunday, January the 22nd, 1786, when the attendance was only "six males and four females," perhaps not thought encouraging; but on the following Sunday the numbers were more than doubled—"13 males and 11 females." By the 15th of March the Managers could tell the public that "since its commencement it daily increased far beyond expectation or conception," the attendance on Sunday, the 12th of that month, having been "94 Males and 62 Females." On Sunday the 7th of May, the numbers were "Males 171, Females 105; total 276;" and there were "employed six masters and three mistresses." The records are interrupted from May 10th, 1786, to October the 18th, 1788, when the Institution was placed under the care of a Committee, chosen from among the Subscribers, and including, besides other names added to those of Rev. Richard Powell and Arthur Guinness, that of Samuel Bewley. Up to that date there had been admitted to the Schools from the commencement "843 Males, and 463 Females; total 1306." In August, 1789, the applicants for admission had become so numerous, that the Committee recommended that not more than six children of each sex should be allowed to come in on each Sunday as new scholars. In the end of the same year, at a quarterly meeting of the Governors, Arthur Guinness, Esq. was re-

appointed Treasurer; the Rev. Richard Powell, Assistant Treasurer; Samuel Bewley, Secretary; Samuel Foyle, Book-keeper to the Male School; and Edward Weston Allen, Book-keeper to the Female School. Another room had already been obtained for the Female School, but the accommodation was still inadequate, notwithstanding the restraint placed upon admissions as above.

The Mr. Samuel Bewley who became Secretary to the Institution was a member of the Society of Friends, as also were some others who now became connected with its management. He proved an indefatigable worker in its behalf. His name appears as present at every one of the frequent meetings of the managers, from October, 1788, to November, 1790, with which date this volume of the minutes closes. The last entry of the number of scholars in attendance on Sundays was, in the morning, Males 188, and Females 180, and in the Evening, Males 194, and Females 199.

I have now before me minutes of proceedings connected with another movement, in which Mr. Bewley appears to have taken an equally active and perhaps even more prominent part.

The difficulty of obtaining accommodation for the numbers pressing for admission to the Sunday School already referred to, and a growing desire that the humbler classes of the city should have the advantages of an education suited to their position, suggested the expediency of erecting new premises on a large scale, which might be available for school purposes. In the course of the year 1797, the project was freely spoken of. Contributions for it, amounting to upwards of One Thousand Pounds, were secured, chiefly by Mr. Bewley's exertions. Among them

were some large ones from Roman Catholics. On the 9th of February in the following year, a meeting was held in the Sick Poor Institution, of the persons who had promised their aid, and it was resolved to proceed with the design forthwith. The building was completed in that year, 1798, and thenceforward the place where it stood, which had been known as 'Crawley's Yard,' took the name of School Street," which it still retains. The premises were vested in Trustees, as "The Dublin Free School House," it being expressly provided that the erection should not be occupied for any sectarian education. The rooms had been planned to accommodate altogether some fifteen hundred children, but more than one School might be carried on at the same time. Notice has been taken of the "Dublin Weekly Schools" having been accommodated there on Sundays, by vote of the Trustees on May 12th, 1799.

Before passing on, I may state that at a ballot for new Trustees to fill up vacancies for the School Street premises, on the 20th July, 1825, Mr. James Digges La Touche and Mr. Benjamin Lee Guinness were among those elected. It may be added that in the year 1848, the School Street premises and Schools were transferred by the Trustees to the Government Commissioners for Education in Ireland.

To resume the account of Sunday Schools in Ireland. In 1786 others were opened at the North Strand, which combined with them Schools on week-days. A Dr. Radcliffe, who had subscribed two guineas a year in 1786 and 1787, to the support of those in St. Catherine's Parish, declined to contribute longer, as he had himself established a Sunday School in the County of Wicklow, but where is not stated.



The earliest founded Sunday School I can trace in the South of Ireland is that at Hammond's Marsh, Cork, and was founded by the Methodist Society there in the year 1791. "It is believed," writes my informant, in a statement, dated June, 1862, "that this School has been uninterruptedly continued on the same spot down to the present time. And we have now in our Society one individual, our beloved brother, Thomas Edlin, who occupied a seat in one of its classes sixty-two years ago. And though God was pleased in early life to deprive him of the blessing of sight, He never took away from him the recollection of the first lesson he was ever required to commit to memory in it, viz., the first four verses of the first chapter of St. John's Gospel.

The Rev. John Wesley appreciated and warmly espoused the Sunday School movement, from its beginning, in connexion with Mr. Raikes. Another portion of the paper I presented at the Sunday School Convention alluded to the activities of the Methodists in Ireland in furtherance of the introduction of the good work in this country.

A gentleman informs me that in the year 1806, as he was walking in a midland town in Ireland, one Sunday morning, he met a Methodist lady who told him that she was hurrying to the opening of a Sunday School, pursuant to the directions of the Conference. He accompanied her to the place. There they found a crowd of children in utter confusion, without any provision for putting them in order. He describes that, in those days, even the Protestant children were "no better than heathens." By degrees, something like arrangement was made. The gentleman himself undertook the superintendence. Several tradesmen—a grocer, a chandler, a shoemaker, and a

weaver—engaged to teach the boys; and the wives or daughters of some of them, with a respectable lady, did the same for the girls. But there were no books such as the work required, except one, the Belfast Spelling Book, and from that they had to *cut out* bad words before it could safely be given to the scholars for use. Even of that, a supply could not be had without sending to Dublin, for in those days it was not a singular case that a country town in Ireland should be without a bookseller's shop.

That school was only one of many which were formed in consequence of resolutions passed by the Methodist Conference in 1805, desiring that Sunday Schools should be established in every "circuit" in Ireland. The Rev. Adam Averell, for many years before his death President of the Primitive Wesleyan Conference, went preaching through the four provinces with a view of promoting the system, he having witnessed its working in England when there on conference business. Funds were wanting beyond what Ireland was prepared to furnish. The Sunday School Society in London was applied to, but could not afford help to Ireland. In this difficulty, Joseph Butterworth, Esq., whose name yet lives in many memories as forward among the Christian philanthropists of his generation, offered to ask aid for Sunday Schools in Ireland from English Christians. In a circular, issued by him in 1806, returns are given from twenty-five "circuits" out of the forty into which Ireland is divided. These returns present a total of 204 Schools, containing 12,180 scholars. But as the fifteen "circuits" for which no returns appear, included Dublin, Cork, Limerick, Belfast, and some other large places, we may presume that the country

had at that date a considerable number of Sunday Schools besides those reported in Mr. Butterworth's circular.

As the system spread in the country, need for assistance, particularly in books adapted to the population, increased. The desirableness of having a local organization for obtaining and administering aid, also became growingly apparent. Indeed, it could not be supposed that a person in Mr. Butterworth's position, and with his occupations, could give the time and work required as an English collecting agent.

The gentleman already spoken of as concerned in the Sunday School in a midland town, had attentively watched its progress. He also carefully reflected on the probable effects of such Schools being generally established. Nothing could be more settled and gratifying than were his convictions of the utility and importance of the system, for improving the social condition of the people, as well as their more sacred interests. He threw himself into its support and furtherance with his whole heart.

This gentleman, dining one day with an Englishman who had come to reside in Dublin, the Rev. Mr. Averell and a friend who was connected with a Sunday School in Bethnal Green, London, being of the circle, the table-talk turned upon Sunday Schools, and on the difficulty of obtaining help for those in Ireland. In the course of conversation, he is reported to have said, on the impulse of the moment, "As the English Society can't help us, why should we not have one of our own for Ireland?" The suggestion took instant hold of every one in the company; they were all of one mind for the project. He then asked Mr. Averell, "What would you give to the Society if it were formed?" "Ten guineas donation at once, and two

guineas a-year subscription," was Mr. Averell's reply. It is not every dinner-table that is graced with such good things as were there; and Ireland had a hand in providing them."

Forthwith, the gentleman who had started the idea took further and decided action upon it. In November, 1809, a meeting of leading Christian men was held in the banking-house of Messrs. La Touche in Dublin. Then and there the Sunday School Society for Ireland was formed. At the same meeting the co-operation of James Digges La Touche was secured as Secretary.

Under his guidance the Society's Committee—men worthy of him as their fellow-worker—first completed its arrangements, and applied themselves to the preparation and printing of books. Among the latter was one entitled, "Hints for conducting Sunday Schools." In a long article on this volume, years afterwards, the *British Review and London Critical Journal* said of it—"Almost every line of it bears testimony to the soundness and discretion of those minds whose impress it carries, and we should be very glad to make it known and respected as it deserves." The Committee provided also alphabets, two spelling-books, and Freeman's card for adults. These, with the Holy Scriptures of the authorised version, or extracts therefrom, without note, comment, or other addition, were from the outset, and continue to be, the only books supplied by the Society. And these were to be supplied, on application, at reduced prices, or by free grant, to all accredited Sunday Schools in Ireland, regardless of sect, locality, or other distinction.

Only *two* schools were aided by the society in its first year. Forty-two others received its help in the second.

Its third brought seventy-three new applications. Its sixth annual report stated, "Out of 350 schools which have been assisted by the society, 307 schools, containing 35,859 children, have been established since the year 1809, the date of the commencement of the society." The seventeenth report—that for the year in which Mr. Digges La Touche died—gave a total of 1,945 schools, 14,404 gratuitous teachers, 163,484 scholars, in connection with it.

As to the progress of the Society since his death, the following are the numbers of schools, teachers, and scholars for each of the last three census years, occurring in decades, together with the population returns of the census for that year. I must observe, however, that the school statistics given are those of schools actually in connection with the society on the 31st of December in the year before that in which the census was taken :—

Year.	Population.	Schools.	Teachers.	Scholars.
1841	8,175,124	3,028	21,668	230,679
1851	6,551,970	3,004	19,753	226,512
1861	5,764,543	2,705	21,302	233,390

These statistics show that while the population in 1851 was less than that of 1841 by upwards 1,600,000, the falling off in schools during the same period was only 24, and in scholars little more than 4,000, though the teachers fell off nearly 2,000 ; so that, notwithstanding those numerical reductions, the proportion of Sunday School work to the population was much greater at the end of that sad decade than at its beginning. The census returns of 1861 show a further decline in the population to the extent of more than three-quarters of a million, making a total reduction in the number of inhabitants of

2,410,531, during the twenty years commencing from 1841. But the society's report in 1861 shows that during the ten years from 1851, the number of teachers had rallied by an increase of 1,549 above what it had been in that year, and that there had been an increase of scholars during those ten years of 6,878, although there had been a decrease of 299 in the number of schools. Altogether, then, at the end of twenty years there had occurred a loss of nearly two millions and a half in a population somewhat exceeding eight millions; but by the end of the same twenty years the teachers were fewer by only 360, and the scholars numbered 2,700 *more* than they were at its commencement. So there was light in the cloud.

Within the half century down to 1861, the society issued 454,153 Bibles, 890,123 New Testaments, and 238,765 Portions of the Scriptures. It obtained its supply of the Scriptures from the Bible Society. Of elementary books, containing lessons from the Scriptures, its issues in the same period were 1,707,393, making a total of 3,290,434 volumes, besides roll-books, class-books, &c. At the first, the society made grants of money, but they were only to a small amount, and the rule authorizing them was rescinded many years ago. The society holds no property in the schools, nor does it interfere with their internal arrangements; but it requires that the Holy Scriptures shall be used for instruction, and it declines giving aid to schools of the Unitarian persuasion.

Soon after the Society was formed, a leading friend, already referred to, was asked by a gentleman who had influence in the Irish executive, what the Government could do to help it, intimating that liberal aid might probably be afforded. The reply perhaps created some

surprise. It was in substance, "If you consider that the society should accept money from a parliamentary grant, the money would be like a blast of mildew; wherever it would touch it would rot." The *declinatur* thus frankly expressed was re-affirmed as that of the society, though not in the same terms, by Mr. Digges La Touche in his examination before the Commissioners of Education Inquiry in 1824. I may be allowed to think that the society was herein right in principle. It certainly was wise in policy. Had it consented to receive state support it would have been involved in the same wreck that befell the Kildare Place Education Society, which, in the hope of doing more good by obtaining large resources, took help from the national purse. Dependence on the government funds, naturally if not necessarily, binds to dependence on the government will.

The statistics I have given are only those of the Sunday School Society for Ireland. There are, however, a number of other Sunday Schools in the country, affording, generally, the same kind of instruction. No reliable returns of them are forthcoming, and their statistics are matter of conjecture. It is supposed that they amount to about 530, and if we assign them teachers and scholars in the same proportion as those of the society, they will contain about 4,250 teachers, and about 45,600 scholars. Among these additional schools are included the First-Day Schools of the Society of Friends. Accepting the statement thus offered, in the absence of certain information, we shall, so far, make up a general total for the country of 3,251 Sunday Schools, 25,552 teachers, and 274,028 scholars.

I have hitherto said nothing of Roman Catholic Sunday

Schools. In the beginning of Sunday School movements in Ireland, many Roman Catholic children attended ; and, in some cases, Roman Catholics joined with Protestants as teachers. Instances occurred of applications to the Society for aid being recommended by the Episcopal rector or curate, the Presbyterian minister, and the Roman Catholic priest of the place conjointly. One or two applications, it is said, were made from Roman Catholic Schools, and were responded to by the Committee, the Schools being much on the same plan as those conducted by Protestants. But now, except here and there a few Roman Catholic children among the scholars, such things as I have named have been long unknown. Since the general attack made by the Roman Catholic hierarchy and clergy, in 1824, on the circulation and reading of the Sacred Scriptures, and the use of them for instructing the young, a conjunction between Roman Catholics and Protestants for Sunday School work—indeed, for any religious purpose—has been simply impossible.

It does not appear that Sunday Schools which combine secular instruction with spiritual, more or less resembling those formed in Mr. Raikes's movement, are contrary to the law of the Church of Rome. About the middle of the sixteenth century, the Cardinal St. Charles Borromeo, Archbishop of Milan, on the death of his uncle, Pope Pius IV., retired from the pomps and pleasures of a court life, and occupied himself in promoting reforms among the clergy and works of charity for the poor. One of the latter was providing useful secular teaching, for the children of the lower orders, in the churches on Sundays. It was, however, objected to by many as a profanation of sacred places. Probably his stringent dealing with the clergy



for their evil habits was the chief cause of the hostility. Though his life was attempted, he was put under no ecclesiastical censure, and he was canonized by Pope Pius V. in 1610. There are no Sunday Schools of this kind connected with the Roman Catholic Church in Ireland.

In reply to inquiries made at Roman Catholic sources of information, I have been told that "catechizing" has always been a practice in the "Catholic Church," and that what are called "Sunday Schools" for it, are as numerous as the congregations, with the exception only of a few very poor parishes, in remote and wild parts of the country. I have sought in vain for statistics of these schools; none are published, and I am led to believe that none are attainable, or, rather, that none are kept. Allowing one school for each parish in Ireland, the number would amount to 2,348. But if there be one to each congregation, since the number of congregations exceeds the number of parishes, the number of schools must be greater too. We can only guess as to the number of scholars; considering, however, the anxiety of the Roman Catholic clergy respecting the young, through fear of what they call "proselytizing," their influence is no doubt employed to secure as large an attendance as possible at the chapel catechizing. I should not be surprised if those schools were more or less frequented by, say—800,000, or possibly 1,000,000 of scholars.

Concerning the teaching in these schools, we have full information in the small volume used in them, as I am told, throughout England and Ireland. The work is entitled, "*The Sunday School, or Catechism*;" by the Rev. J. Furness, C.S.S.R. *Permissu Superiorum*. Richardson and Son, Capel Street, Dublin." It would be difficult

to imagine a course of training better adapted to stereotype the juvenile mind in the peculiar dogmas, order, and forms of the Roman Catholic Church, on belonging to which salvation depends. The book should be read through, in order to understand the system of Roman Catholic Sunday Schools in these kingdoms. It sets forth the Trinity, the Lord's Prayer, and the Decalogue, excepting that what we call the second commandment is omitted, and to complete the ten, what we call the tenth is divided into two. With these portions of truth, are most ingeniously and firmly dovetailed and blended what Protestants consider the most objectionable Roman Catholic beliefs and superstitions; and this *congeries* is inculcated as the only religion of Christ. There are, indeed, prayers and praises addressed to God, and Jesus Christ, and the Holy Spirit. But there are more numerous and hearty prayers and praises to the Holy Mary. And it is in the worship of the Immaculate Mother of God, the ever Virgin Queen of Heaven, of St. Joseph, St. Alphonsus, and the Guardian Angel, that the young spirit is to be most trustful, free, and at home. On the "Sacraments"—including Penance, with its confession, satisfaction, and absolution, and the "Holy Mass" with its transubstantiation, sacrifice, and adoration—the catechizing descends to the minutest details. Among the questions a child is to put to himself on the First Commandment, in preparing for confession to the priest, is, "Did you go to prayers or sermons in Protestant churches, and give scandal by it, or join with them in their worship, or read Protestant books?"

All that the teachers in these schools have to do is to make the scholars learn by rote the words in the book,

including the "Hail Mary!" and other devotions, and the Catechities. For the former, chants and tunes are recommended to be used in learning both the prose and the poetry; the other must of course be said *memoriter*. In all cases the whole class is to be taught at once, as by singing or repetition in infant schools. The teacher has nothing to do with stirring up the scholar's *mind* to think and reason upon subjects. The children as well as adults, have only to believe what the Church affirms, and only and for ever, as and because she declares it; and they must regard all opinions diverse from her teaching as soul-ruining heresy.

Let me add, that the "Arch-Confraternity of the Holy Family of Jesus, Mary, and Joseph," was formed in 1844, and afterwards enriched with Indulgences by Pope Pius IX. for encouraging these schools, by admitting children to its membership and privileges. Among other things provided, is a "Litany of the Holy Family," which calls upon "Jesus, Mary, and Joseph," or "Holy Family," not less than five-and-twenty times in succession, "Have pity on us!" One of the hymns in the book, called "The Child's Hymn to the infant Jesus," beginning—

" Infant Jesus, meek and mild,  
Look on me, a little child,"—

ends with the following verse,—

" Heart of Jesus, I adore thee,  
Heart of Mary, I implore thee,  
Heart of Joseph, pure and just,  
In these hearts I put my trust."

It is unnecessary to state that the Sacred Scriptures are

not admitted to these schools, or referred to or even recognized in them, as of authority to guide men's faith and practice in religion. Save in the one fact, that they are held on Sundays, these Roman Catholic Sunday Schools have no claim to a place in the same category with the Sunday Schools of Britain. Nor will British Christians regard them as deserving congratulation and "God-speed," more than the Roman Catholic Church would so regard the Sunday Schools which British Christians value and work in, chiefly because in them children are made to "know the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus."

Returning, then, to my course of statements respecting Protestant Sunday Schools in Ireland, I shall briefly advert to the proportion which that Sunday School work bears to the population of the country. For this purpose I shall take, on the one hand, the census returns of last year, (1866,) and, on the other, returns of the Sunday School Society made up to the end of that year.

The population having been 5,764,543, and the schools 2,721, containing 228,428 scholars, there was, in the aggregate of the country, one school to each 2,118 persons, and one person in each 25 was on the roll of a Sunday School.

The proportions in the several provinces greatly differed. Thus, in Ulster the population was 1,910,408, and the schools were 1,859, and the scholars 177,225 ; which gave one school for every 1,028 persons, and one person in every 11 was on the roll of a Sunday School. On the contrary, Munster with a population of 1,503,200, had only 224

schools, and 11,590 scholars, which affords but one school for every 6,160 persons, and but one person in every 130 was on the roll of a Sunday School.

"The counties differed yet more widely than the provinces. Thus, Antrim, with its population of 376,054, had 461 schools, and 53,384 scholars; giving one school for every 816 persons, and one person in every seven was on the roll of a Sunday School. On the contrary, Clare, with a population of 166,275, had only 14 schools, and 449 scholars; allowing only one school for every 11,877 persons, and only one person in every 370 was on the roll of a Sunday School.

The disproportions, of which I have quoted examples, are to be accounted for by the disproportions which exist between the numbers of Protestants and of Roman Catholics in different parts of the country. As the Sunday Schools would be called and treated as "Protestant," on account of their having the Scriptures as the text-book and test of their teaching, and as the scholars in them are, with rare exceptions, nominal Protestants, it will be fair to show what proportion the Sunday School work bears to the Protestant population. This will soon indicate a near approximation to equality.

The Protestants of Ireland were, last year, altogether 1,273,638. Taking the numbers of schools and scholars as before mentioned, there was one school for every 468 persons, and one person in every  $5\frac{2}{3}$  was on the roll of a school.

"As to the provinces. Ulster had 946,667 Protestants, with one school for every 509 persons, and one person in every  $5\frac{1}{3}$  was on the roll of a school. Munster had 87,028

Protestants, with one school for every 357 persons, and one person in every  $7\frac{1}{3}$  on the roll of a school.

As to the counties. Antrim had 273,081 Protestants, with one school for every 592 persons, and one person in every five was on the roll of a school. Clare had 3,703 Protestants, with one school for every 264 persons, and one person in every eight on the roll of a school.

In calculating all these proportions, we have included only the schools on the lists of the Sunday School Society. If we add to them the 530 schools, containing 45,600 scholars, supposed to be in the country, but beyond the Society's returns, the total will give for the entire population of Ireland, one Sunday School for every 1,773 persons, and will show one person in every 21 to be on the roll of a Sunday School. According to Mr. Mann's Analysis of the Education Returns of England and Wales for 1851, there was a Sunday School for every 766 persons in the gross population, and one person in about every  $7\frac{1}{2}$  was in a Sunday School—a proportion far greater than in Ireland. But if we remember the great preponderance of Romanism above Protestantism in Ireland, and the yet greater preponderance of Protestantism above Romanism in England and Wales, it will explain the discrepancy. The work in England and Wales, omitting only a small fraction, is Protestant, by and for Protestants. In Ireland, the Sunday School work, which from circumstances is almost wholly carried on for and by Protestants, is in the proportion of one Sunday School for every 394 Protestant persons, and shows one Protestant person in every  $4\frac{2}{3}$  to be a Sunday scholar. This gives a balance in favour of Ireland.

I could much extend and ramify these statements and

reasonings about statistics, but to do so would confuse and weary rather than inform. Among other results at which we might arrive would be that, though the proportion of one person in every  $4\frac{2}{3}$  attending a Sunday School is much higher than had been reached in England and Wales when the returns analyzed by Mr. Mann were made, yet, allowing for the much greater range in age of scholars in Sunday Schools than that of scholars in Daily Schools, there yet lies a considerable margin in the Protestant population of Ireland, beyond what is covered by their Sunday School work.

The Commissioners for Education, already alluded to, bore the following testimony respecting Ireland's Sunday Schools in their first report :—

“It is impossible to witness the proceedings of these schools, even in the most cursory manner, without perceiving their beneficial tendency. The influence on moral character, which has already been produced in those parts of Ireland where institutions of this kind have been formed, is attested by undoubted authority. A marked improvement in principle and conduct, an increased respect to moral obligation, a more general observance of relative duties, and a greater deference to the laws, are invariably represented as among the fruits of the education there received ; and we entertain no doubt that it is one of the most powerful instruments for raising the character and advancing the general welfare of the people.”

This testimony was founded on examinations had of persons well informed and above suspicion. It was creditable alike to the Commissioners who gave it, and to the schools it concerned. Though six-and-thirty years have

passed since this report was published, the progress of the work has served only to confirm the opinion then expressed on the subject.

In the early stages of Sunday Schools in Ireland, but not to so great an extent as in England, a measure of secular instruction was given in the Sunday Schools; but this, though at first necessary, lasted only a short time, and the call for it has been superseded by the establishment of Daily Schools open to all. Now the teaching given may be considered as altogether religious. In the outset, also, Sunday Schools were often formed on a general basis, and were conducted by teachers of different religious communities uniting as fellow-labourers in the same school. Now they are almost entirely connected with congregations.

The union of secular instruction with religious, in Sunday School teaching, was for some time a stumbling-block in the way of hearty co-operation on the part of not a few serious people, particularly in the North of Ireland. They doubted whether it did not trench on the sanctification of the Sabbath. The following extract from a letter by Mr. William M'Comb, received in June, 1862, describes the commencement and general course of Sunday Schools in Belfast. It supplies an interesting example of the enemy doing what he did not intend:—

“In the year 1810, when I became a Sunday School Teacher, a dark cloud hung over Belfast. The Rebellion of 1798, following up the French Revolution, opened the floodgates of infidelity, and a number of Deistical characters actually commenced a Sunday School about 1808-1809, to inculcate their pernicious views and to ridicule the Bible. This gave the alarm to the Christian community, and hence the opening of the Smithfield Sunday



School. Two rooms in the old House of Industry were given to us, and we gathered the children from the lanes and garrets adjacent, and soon had a goodly attendance. We fitted up desks and had regular writing classes, thinking to induce the parents to send their children. But when we found the reading of the Scriptures taking hold of the pupils, and prayer and praise attractive to them, we gave up writing. From the very first the Sunday School Society for Ireland gave us help.

"In a neighbouring street, (Union Street,) a Mr. Booth, from England, started a Sunday School. He was very energetic, and soon gathered a large number. We became united under the name of the Smithfield and Union Street Sunday Schools, and subsequently merged into the Brown Street Sunday School, in the year 1816. Shortly afterwards the Sunday School Union was formed. I was Secretary for many years, and have many of the Reports, but I regret that I cannot at present put my hands upon them.

"A very catholic spirit prevailed at this time, and denominational distinctions were unknown. The copy which I send of the "Jubilee Offering" breathes the spirit of the time. Congregational Schools then took the lead, especially among the Presbyterians.

"Since leaving Brown Street, I have been teaching a class of blind pupils in Fisherwick Place Sunday School, and am quite at home with them. I cannot but record the case of two blind men, one 45 years old and the other 30, both Roman Catholics. They came to me about *two months* ago, quite ignorant, never having felt a raised letter, and are now reading the Gospel of John. I was scarce of books, but *last* Sabbath the younger man, to my surprise, brought a copy of John's Gospel to the School, which I found he had discovered in a Pawnbroker's shop, where it had been lying for six years. Having no means to redeem it, he pledged his fiddle for 2s. 6d., and bought the book."

With his letter Mr. M'Comb sent me among other things a copy of Dr. Morgan's "admirable 'Bible Lessons,'" of which the second edition was then just published, with a request which was promptly complied

with. He also mentioned the Rev. Hugh Hanna, of Berry Street, as indefatigable in the Sunday School cause, having many Sunday Schools under his care. Mr. M'C. further states that "all along, the Sunday Schools of Ulster have been nursed and nurtured by the Sunday School Society for Ireland, and how the newly-formed Presbyterian Sunday School Society will work is to be tried."

The Presbyterian Sunday School Society referred to, had then just been founded for aiding Sunday Schools connected with that communion. Notwithstanding this new movement, however, I am told that many of them retain their association with the old Society. One reason assigned by leaders in the new Society, is that the Presbyterians are attached to the Scottish Version of the Psalms, which is not appended to the copies of the Scriptures supplied by the general Sunday School Society. If the work by the new Society be judged of by its applications for grants of the Scriptures from the Bible Society, it must be doing well; and the labours of the old Society are little, if at all, less than before.

Sunday Schools have been of immense use in Ireland. Numbers of persons have by them been savingly converted to God, and then built up in their holy faith. To them may be traced in great measure the movements for the secular education of the people. They have originated and encouraged a taste for acquiring a knowledge of the Sacred Scriptures, and have led to the diligent perusal of them. They have much promoted good feeling between the different classes of the community with benevolent attentions and care-taking one towards another. They have greatly helped to keep up the life and energy of

Christian congregations. Their advantageous influence in families has been very great. They have told powerfully to render emigrants from Ireland blessings in the countries to which they have gone. The amount of earnest Christian effort in ministration for good which they have woke up and called forth, is beyond calculation. And among other benefits they have secured must not be overlooked, what our Sunday Schools have done towards inducing both the young and others to attend public worship, and to keep holy the Lord's Day.

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